

R O M E S
TRADITION,
THE
Law and Gospel's
DESTRUCTION
BEING

A Sober Defence of the Church of ENGLAND, from the Faction of the *Romanists*, and Canons of the Conventicle of *Trent*; which are proved to be positively against the Sacred Scriptures, Primitive Practice, and a perfect Piece of State Policy, only to maintain their Grandeur, and make good the *Regalia Pape*.

With short Historical Observations on the Actions and Policies of the Popes of *Rome*.

In Two Parts.

By GEORGE TOPHAM, Rector of *Boston* in *Lincoln-shire*

Math. 14. 6. Thus have you made the Commandment of God of none Effect, by your Tradition.

L O N D O N,

Printed for *Thomas Fox*, at the *Angel*, and at the *Star* in *Westminster Hall*. 1682.

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To the Honorable H. M. S. J. J.

THE UNIVERSITY OF CHICAGO

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a copy of the original letter, and is signed by Abraham Lincoln.

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THE UNIVERSITY OF CHICAGO

To the Right Honourable

R O B E R T
E A R L O F
L I N D S E Y,

Baron of *Eresbey*, Lord Great Chamberlain of *England*, and his Majesty's most Noble Lord Lieutenant of the County of *Lincoln*.

My Good Lord,

I*T is not my Design to make any Faction look more black than really it is, or to make that Breach wider, whose Closure we should endeavour to make up, with a Zeal equal to that of the Gallant Roman, who threw himself, on behalf of his Countrey, into the Gaping Gulf. Indeed no price can be too great for Peace, but only Faith, Loyalty, and a good Conscience; the which we may not forfeit, for all the*

The Epistle Dedicatory.

tempting Charms of Charity and Love: yet we must shake hands with all these (as the Case now stands) if ever we will be reconciled to the Church of Rome. For, 'tis not (my Noble Lord) for the truth of Christianity (described and received in the best Primitive Times of the Church) that the Roman Bishop contests; No, 'tis to maintain his Regality, his Bulls make such a roaring; that's the great Diana of the Romans which they strive for; and the Doctrinal Controversies are but subordinate means, subtilly kept on foot, to make the Adversaries of his Supremacy more odious: for the chief Design and Practice of the Popes (as I hope to make appear in this and the following Discourses) in these latter Ages (since they grew to Majesty) has been to preserve and increase their Grandeur. And though they pretend the Worship of Christ, yet 'tis the propping up their Visible Monarchy they intend: for, in the Pope's Language, the Church signifies (not the Company of faithful and just men, who fear God and honour their King, but) the Papacy: that is, the Dominion and Prince-hood of the Pope,

The Epistle Dedicatory

in Temporals and Spirituall. And the truth of it is, 'tis to regain that usurp'd Empire the old Gentleman had once here, (and not our Religion) that makes him so active. 'Tis for this his Agents are so industrious and desperate; 'tis for this they have created so many detestable and horrid Treasons against the Crown of England; 'tis for this (and the hopes of a Canonization) they so freely expose their Necks to Tyburn. But now, (my good Lord) that God Almighty may still continue his Favours to his Anointed Servant, and our Dread Sovereign, and graciously vouchsafe to defend the Great Defender of the Faith; and make him not only the Wonder of succeeding Ages, as to his happy Restauration, but as to his miraculous Preservation too, from all the Plots and Conspiracies of the Romanists, who have the damnable Art of confusing Princes with Ravilliac's demonstration, a Dagger; and their Subjects, with Bonner's Logick, Fire and Faggot: And that he may be pleas'd to grant, that the Piety and Loyalty of your Noble Ancestors, for which they

The Epistle Dedicatory.

were call'd (and justly too) the good
EARLS of Lindley, may not only re-
side (as really they do) in your Lord-
ships Breast, but in the Breasts of all
those that shall succeed you in your
Honour, is the humble and hearty Pray-
er of,

My Noble Lord,

Your Lordship's most affecti-

onate, most devoted, and

most obliged Servant

and Chaplain,

Geo. Topham.

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by Tho. Fox, at the An-
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ROME'S Tradition,
THE
LAW
AND
GOSPEL'S
DESTRUCTION.

GOD, as he is in himself, only knows himself, and consequently those ways of his Worship which are holy and acceptable to him: man who knows not himself aright, cannot of himself know good, nor those Divine and Cœlestial Myſteries, which are the ways of his Service and his own Salvation: For what man is he that can know the Counsel of the most High? Or who can think what the will of the Lord is? This therefore must be granted as the ground of all Divine Truth, that little of God, or his Sacred Service is to be believed and received, but what from him is revealed, or by Revelation from Heaven derived to us:

B

And

(a) Deut. 29.
29.

(b) Mich. 6.8.

(c) Prov. 20.
27.

And therefore *Moses*, that great Secretary of the Almighty, bespeaks the House of *Israel* thus: (a) secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our Children for ever, that we may do all the words of this Law: And the Prophet told them many hundred years after, (b) *He hath shewed thee O man, what is good.* Holy Religion is not of an Earthly, but of an Heavenly Descent: 'tis a Beam display'd from that Light of Truth which is Eternal and Immutable; her Dwelling is in the purest Heavens, where she waits upon the Throne of Glory: And to Earth she descends, not by any natural Investigation, but by supernatural Revelation. And tho' 'tis confess'd there is a general Knowledge of God, and some Notions of that Religious Worship which we owe him, imprinted in the Hearts of all men by Nature, and legible in the great Book of the Creatures, as *St. Paul* affirms, *Rom. 1. 19, 20.* and the wisest of Princes asserts, (c) that the Understanding of a Man is the Candle of the Lord; yet so strongly were those Notions shaken, by the corrupted Fancies of *Adam's* ungrateful Off-spring: And so mightily was this Candle darkened, that it did not only burn dim, and want snuffing, but did oft, if not totally, yet in the greatest part expire: And therefore 'twas the goodness of our Gracious God, (whose Fa-

vors have never been wanting to the making of us happy) to give us his Laws in such plain and clear Characters, that we might run and read; which did so alarm that grand Enemy of our Interest, the Devil, that he has ever since, (and in no Age more successfully than in this of ours) endeavor'd to impose upon us his Delusions, Lyes, and Impostures, and all under the specious pretences of the Commandments of God: And with these Delusions, the Pharisees were strangely blinded, which made our ever Blessed Saviour tell them in the fifteenth of St. *Matthew*, and the sixth verse, *Thus have ye made the Commandment of God of none effect by your Tradition: Where give me leave to observe,*

First, What Commandment that was our Saviour spoke of, which the Pharisees had made of none effect by their Tradition. †

Secondly, How far that reprehension of His, will have relation to the Broachers of Traditions in this Age of ours: And as to the First:

When the Fame of the Life of the Holy Jesus, and the Miracles that he wrought, had struck the Nation of the Jews with admiration: The Pharisees, the most strict sort of Zealots amongst them, came to visit him; not with a Design or Creed to be better'd by him, but to entangle him in his Discourse, or to tax him in his morals:

B 2

and

+ *Tradition or Teaching,*
alias The Jewish Cabala or
"Mysteries"

and to that end they charge him with the suffering of his Disciples to eat; and not to wash immediately before; and this they stile a transgression of the Tradition of the Elders: to which he gave them a response, ver. 3. by way of question. *Why do you also transgress the Commandment of God by your Tradition?* And then tells them plainly what Commandment it was they did thus transgress; and that was the fifth of those ten memorable ones, given by God himself: *Honor thy Father and thy Mother, &c.* And he that curseth Father or Mother, let him die the Death. But ye say, whosoever shall say to his Father or his Mother, it is a Gift by whatsoever thou mightest be profited by me, and honor not his Father, or his Mother, he shall be free. Thus have ye made the Commandment of God of none effect by your Tradition: For that Commandment engages all Children to relieve and assist their Parents (as much as in them lies) if in want. But contrary to this, your Tradition is, (tho' positively against Charity) that if a Son binds himself by Vow or Execration, that he will in nothing be beneficial unto his Parents, he shall be free from all Obligations that that Commandment enforces for the relieving of them; so that if a Father being in want, requires relief of his Son, the Son answers, That he has vowed that he will not; so that to him it remains not lawful to assist him,

him, and you Pharisees approve of this practice. Thus have ye made the Commandment of God of none effect by your Tradition: which brings me to the next Proposition.

How far that reprehension of His, will have relation to the Broachers of Traditions in this Age of ours.

And to begin with the Papists, who have utterly made void and of none effect, not only one, but all the Commandments of God, all the Precepts of the ever Blessed Jesus, and his Apostles, by their Traditions: And these they have not only taught, but absolutely decreed (a way the Pharisees never thought of) in the late Conventicle of Trent, to be believed upon pain of Eternal Damnation. And here to let pass the various acceptions of the word Tradition, discuss'd by their Learned Bishop (a) *Peregrinus*, and their no less Learned Cardinal (b) *Bellarmino*, in this Controversie between them and us, I think (with submission to those of better Judgment) it is agreed on each side (c) that Traditions are Doctrines delivered from hand to hand, either by word of mouth, or by writing, besides the Canonical Scriptures: so that the state of the Question is this, as the cited Authors, and others acknowledge. They teach, that beside the word written, there are certain Traditions unwritten, which must be believed as necessary to Salvation:

B 3

And

Dr. Arbuthnot used to say, men might talk what they pleased of the safe conveyance of tradition; but it was no where preserved pure and uncorrupt but amongst children, whose customs and plays, he observed, were delivered down invariably from one generation to another.

(a) *Peregrinus de tradit. par. 1. postul. 2.*

(b) *Bellarmino lib. 4. de verbo Dei, cap. 2.*

(c) *Perkins Re-form'd Catholick, tit. Tradit.*

(d) Confess.
Anglican. Art.
6.

And these are either Divine, Apostolical, or Ecclesiastical. We, on the contrary maintain, (d) that Sacred Scripture containeth all Doctrine necessary to Salvation, whether it concern Faith or Manners.

(e) Lib. 4. c. 3.
de verbo Del.

It is untruly said of *Bellarmino, liber de notis Ecclesie cap. 9.* that we reject all Traditions; but he deals more kindly with us else where, (e) confessing that our Divines allow Traditions and Ordinances, touching outward Order and Comeliness in our Worship. And the truth is, our Church embraces more decent, and ancient Rites in her publick Prayers, and administering the Sacraments, than either the present Church of *Rome*, or any other whatsoever: For we allow, first of Doctrinal Traditions agreeing with the Scriptures, or thence truly deducted. 2. Of Ritual Traditions, for Order and Decency, left to the disposition of the Church, being not of Divine, but of Humane Right; so they be not accounted parts of Gods Worship; nor with opinion of merit; nor burthensome for their Multitude. Of this sort we retain and use with Reverence, such as are profitable and comely in our Times and Countreys, without condemning other Churches differing from ours in such matters.

But a third kind of Traditions obtruded for Articles of Religion, grounds of Faith, and parts of God's Worship, neither expressed in the Sacred Writ, nor thence deducted

sted by any sound Inference; and yet declared (by the Council of Trent) (a) to be received with the same Authority and Reverence that the Holy Scriptures are: Those we deny. And herein the Jesuits endeavor to deceive the World, and deal fraudulently with us: For they produce the Fathers speaking of the first kind of Traditions, as if they spake of all: Whereas they writie strongly and sharply against this third sort, which we refuse. (b) The Learned Bishop *Usher* summoneth a whole Jury of Fathers, who all bring in their Verdict for the sufficiency of Scriptures, for matters of Faith; So that the Traditions which they urge, we allow; and those that we deny, they write severely against: But to proceed,

(a) Conc. trident. Sess. 4.

(b) Bishop *Usher* in his Book against the *1st* of *Jes.* p. 36. & seq.

The first sort of Traditions that they teach, are those they call Divine; these treat of all things which belong to the matter and form of the Sacraments; and these are those (says their Cardinal) which Christ himself appointed, *quæ tamen nusquam in sacris literis reperiuntur*; but by his Favor, we deny his Assertion: For the Scriptures have plainly recorded all things that belong to the Sacraments, if he mean Baptism and the Lords Supper; but if he mean their other five traditional ones, we utterly deny that they are Sacraments.

The Second are the Apostolical, and these they say were delivered and prescribed by the Apostles, tho' they were ne-

ver inserted in their Epistles. And *Petrus a Soto* tells us in his Book against *Brentius*, that they are all Apostolical Traditions, *quarum principum Author & Origo in sacris Scripturis inveniri non potest*, as the Sacrifice of the Mass, Invocation of Saints, Prayers for the Dead, the Old Gentleman's Supremacy, &c.

The Third are styl'd Ecclesiastical; and these are those *que paulatim consensu populorum vim legum obtinuerant* (says *Bellarmin*) though he is so wise as not to enumerate them; neither did the *Conventicle of Trent*, tho' they strictly enjoyned them to be received and embraced with an equal Affection of Holy Reverence wherewith we entertain the Sacred Scriptures themselves. And to keep up the Mystery of Iniquity, with the Liberty of laying aside old Traditions, and giving Credit to new Inventions, as their Interests and Occasions may require, they who determined the Canon of Scriptures, and numbred the Books; yet would not reckon up and determine the Traditions of the Church, that all men might know what is the perfect and fixed Rule of Faith. Indeed it was not one of the least of their Policies, not particularly to set down what those Traditions are they so severely commanded to be believed: For by this means the Old Gentleman may at his pleasure impose any of his doting Dreams for old Traditions;

ons; yet scarce any more destructive to the Precepts of the Almighty, than what they now preach up to the world; so that well may the words of our Saviour be applied to them, *Thus have you made the Commandment of God of none effect by your Tradition.*

And this will evidently appear, if we consult what the Traditions are they so highly contend for: And the first that I shall observe, is their prohibiting the Laity, to read the Scriptures, contrary to God's own Commandment in the Old, and our Saviour, and his Apostles in the New Testament. First, as to the Old, the Books of *Moses*, and the Prophets. Did not *Moses* deliver all his Ordinances and Laws unto the People, and that by Gods express Mandate? As you may see, *Exod. 19.* and in the following Chapters, where 'tis often repeated, *call the People, tell the people, &c.* and so again, *Dent. 11. 18.* when *Moses* repeated unto the People all the Statutes of God; he call'd them all together, even all *Israel*. Indeed, he that consults those places, will find, that nothing can be more strictly required, more earnestly commanded than this is: Nay, the Kings themselves were not exempted from this Charge. (a) And it shall be, when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book, out of that which is before the Priests, the Levites.

(a) *Dent. 17, 18, 19, 20.*

Levites. And it shall be with him, and he shall read therein all the days of his Life, that he may learn to fear the Lord his God, to keep all the words of this Law, and these Statutes to do them; that his Heart be not lifted up above his Brethren, and that he turn not aside from the Commandment, to the right hand, or to the left, to the end that he may prolong his days in his Kingdom; he and his Children in the midst of *Israel*. This Command was given many hundred years before the *Jews* had any Kings; which shews the great providential Care of the Almighty, that they, as well as their Subjects, should be studious in his Laws: And 'tis a good Observation of the Learned *Grotius* upon this place, that the King is to write himself a Copy of God's Laws, which is the best way to preserve a thing in memory. And for the Prophets, whoever reads them, will find almost in every Chapter, *Go to my People, Cry unto this People, and speak in the Ears of this People, &c.*

Now for the New Testament, from the beginning to the end, we are called, invited, and persuaded to attend and read the glad Tidings thereof. So that surely it must be a strange Tradition that forbids the reading of it, which is not only an Error, but the cause of all Errors; as our Saviour told the *Sadduces*; (b) *Ye do err, not knowing the Scriptures*; yet this they do contra-

(b) Mat. 22. 29.

(c) John 5. 39. ry to the express command of Christ, (c)

Search the Scriptures; contrary to the exhortation of St. Paul, (d) *Let the word of* (d) Col. 3. 16. *God dwell in you richly*: contrary to the usual practice of the Faithful in Antiquity: contrary to the very end and use for which the Sacred Scriptures were written, as the Apostle told the old Romans, (e) *Whatsoever* (e) Rom. 15. 4. *things were written afore-time, were written for our Learning, that we through Patience, and Comfort of the Scriptures might have hope*: Contrary to the first famous Council of the Apostles, in Acts 15. Contrary to the procedure of that renowned Nicene Synod, Congregated by the Command of that Magnanimous Emperor Constantine, who thus bespake the Fathers then Assembled, (f) *There are the Books of the Prophets and the Apostles, which clearly teach what is to be believed: All Hostile Discord being therefore laid aside, let the things in Debate be adjusted, according to those sacred Canons. Which accordingly they did in all their Disputes and Decrees against the Arrians*; Contrary to the general Judgment of the Orthodox Fathers of the Church: the Scriptures being, as St. Gregory said well (g) *Nothing else but an Epistle of Almighty God to his Creature. But of all other, St. Chrysostom is every where most vehement and direct in this point. How earnestly does he persuade all men of what* Quality

(f) *Sunt Libri Prophetici & Apostolici, qui aperte, quid credendum sit, docent. Depositâ igitur omni hostili Discordiâ, &c. Vide notatâ de script. interpret. Quest. 5. pag. 325.*

(g) *Greg. lib. 4. Epist. 40.*

(a) *Hom.* 29.
in Johan.

Hom. 13. in
Marth.

Hom. 2. in 2
Thes. & alibi.

(b) *Chrysoft.* 3.
de Lazar. Sem-
per hortor, &c.

(c) *Divina Dogmata tam à
feminis, quam à viris, tam à
pauperibus, quam à divitibus,
tam à servis, quam à Dominis
disci posse. Euseb. lib. 1.
cap. 6. de demonstrat. Evan-
gel.*

Quality and Condition soever they are, to
get and study the Sacred Writ? As is ap-
parent throughout the whole Body (a) of
his Homilies. Amongst infinite places, hear
what he saith in one of his Sermons of La-
zarus, (b) *I do always exhort, and will never
cease to exhort you (sayes he) that you will
not only here attend to those things which are
spoken; but when you are at Home, you con-
tinually busie your selves in reading the Holy
Scriptures: Which Practise also I have not
ceased to perswade them to which come*

privately to me. And *Euse-
bius* declares, (c) That the
Sacred Records ought to be
learn'd by Women as well as
by Men, by the Poor as well
as by the rich, by the Servant
as well as by the Lord.

To conclude, *Erasmus*, a man of singular
Parts and Judgment, in several places of
his Works, asserts, that the people ought
to be conversant in the Holy Scriptures;
and when for this Assertion, he was repre-
hended by the *Parisian* Doctors, he justified
himself against them, that 'twas the pra-
ctice of the Primitive Church. This in-
deed was the way of the Old Religion;
but behold the new *Romish* Tradition,
which forbids the Laity the reading of
them, and instead of Clasps, hangs Pad-
locks upon the Bible. *Moses* and the Pro-
phets, nay, *Christ* and his Apostles, must
be

be brought to the Bar, the Old Gentleman sitting as Judge, with a Parliament of Tridentine Quacks, and a Jury of Jesuites, and there arraigned, yea, and condemned too, of Obscurity and Insufficiency: For is not the Holy Writ ranked

(a) *inter Libros prohibitos*?

Does not their own *Cornelius*

Agrippa proclaim it to the

shame (if it be capable of

any) of their Religion, that

the Inquisitors deal most un-

justly with the Protestants

concerning their Tryal by the

Scriptures? (b) For (says

he) If the Party examined

shall offer to prove his Opini-

on by Scriptures, then with

swelling and angry Countenance, they tell

him, That he is not now to deal with Scho-

lars in their Schools, but with Judges be-

fore their Tribunal; and therefore he must

answer directly, whether he will stand to

the Decrees of the Roman Church, or not.

If he refuse, then they conclude, saying,

They are not to dispute with him by Argu-

ments and Scriptures, but with (Bonner's

Logick) Fire and Faggot.

Now how contrary is this to the Exam-

ple of our ever Blessed Jesus? who proved

himself to be the Messiah, from the Books

of *Moses* and the Prophets: and to the pra-

ctice of his Apostles, who justified all their

Sermons

(a) See *Casfabon's Answer* to the Epistle of Cardinal *Peron*, p. 38.

Et vide *Regulas Indici Ex-purgatorio Tridentino prefixas*. Reg. 4. where we are told, *Quod ex lectione Bibliorum in lingua vulgari Plus Detrimen-ti quam utilitatis oriri*. Extant dictæ *Regulæ* in Calce Conci-lii Trident. Antwerp. 1633.

(b) *Cornelius Agrippa de vani-t. scient. cap. 96.*

- Sermons from those Holy Canons. How
 (a) Acts 17. 11. highly did St. Paul commend (a) the *Be-
 reans* for their examining of his Discourse,
 whether it was agreeable to those Sacred Re-
 cords or no? And he told the Old *Romans*,
 (b) Rom. 15. 4. that the Scriptures were written (b) for their
 Instruction; but these new *Romanists* say,
 they are the Peoples Destruction. St. Paul
 (c) 2 Tim. 3. says, (c) *It makes the man of God absolute.*
 they say, it makes him desolute. St. Paul
 (d) 1 Cor. 10. says, *They are written (d) to admonish us.*
 They say, they are written so difficult, that
 in a known Language, they rather seduce
 us. Christ bids us search the Scriptures,
 for therein we shall find Eternal Life. Take
 heed (say they) for therein is Eternal Death.
 (e) Isa. 8. 20. And the Prophet (e) advises the People, *To*
the Law, to the Testimony. No (say they)
ad Traditum, ad Decretum, ad Papam; to
 Traditions, to Decretals, to the Pope. And
 (f) Pl. 119. 105. *Israels Sweet Singer* says, (f) *Thy word is*
full of Light. No, (say they) 'tis full of
 Darknefs. Now, can any man imagine
 why these men should so traduce Christ
 and his Apostles? Can they say the word
 of God is immutable and uncertain? Or
 can they say, 'tis subject unto Alteration,
 and needs an *Index expurgatorius*? No
 surely, these are but *Peccadillo's*, small faults,
 which are incident to the Fathers, School-
 men, and the Polemical Authors of these
 times. But you shall hear them speak in
 their own Sence, wherein they abound
 (for

(for I tremble to speak it:) The Scriptures (say they) are dead-Characters (g) a dead (g) Vide Lin- and killing Letter, without Life, which dan. l. 2. neither knows nor understands, a meer Scromatum, l. 2. & cap. 67 Shell without a Kernel, a *Delphick* Sword, a leaden Rule, a Wood of Thieves, a Shop of Hereticks, imperfect, doubtful, obscure, full of perplexities; and, says *Phygius*, as

one has truly and merrily said (h) The Scripture is like a Nose of Wax, that easily suffereth it self to be drawn backward and forward, to be moulded and fashioned, this way, and that way, and what way you will. And

(h) Sunt Scripturæ ut non minus verè quam festivè dixit quidam, velut Nasus cereus, qui se horsum illorum, & in quamcunque volueris partem trahi, retrahi, fingique faciliè permittit. *Phig. Hierach. lib. 3. cap. 3.*

Harding calls it a Spiritual Dumbness. How do they magnifie their own, how vilifie the Writings of God? Those they say will make men good Catholicks: These will make them Hereticks. O Blasphemy in the height, that a Jesuits Pen should make Saints, and the Holy Ghost should make Sinners! Thus you see the Reverence they yield unto the Scripture; that it need not be wondred at to hear, that *Rob. de Licio* cried out before the Pope, *Fie upon Peter, Fie upon Paul*; or to see the Old Gentleman himself, in the first Session of the last *Lateran Council*, lay the Scripture at his Feet; when these men dare deliver such accursed Speeches against the whole Body of the *Canon*, which they durst not pronounce upon

upon a Pope's Bull, or a King's Proclamation.

Certainly the Archangel contending with the Devil, durst not bring against him such railing Accusations, as these men contending with us, have brought against the Truth of God, and his Heavenly Word. If we cite the Fathers, they are slighted by them, or rejected as counterfeit: If we produce their own Doctors and School-men, as *Testes veritatis*, Witnesses of the Truth in the bosom of a corrupt Church; These men (say they) are *Catholick Authors*, but they stand not *Recti in Curia*; their Tongues are swell'd, and therefore they must be purged: If we quote the Scriptures, they answer, that they are imperfect, a Subject of Debate and Contention. Blessed God! with what Impudence are these men vested, that dare lay claim to a Succession in Person and Doctrine from thy ever Blessed Son Jesus, and his Apostles? And when they come to a Tryal of their Cause, decline and decry their Sacred Legacies as imperfect. Indeed they maintain no other Tenet but only this; The Scripture is imperfect: They would never be able to prove their Doctrine Apostolick, nor their *Church Catholick*. But to wave the Holy Records, and yet to cry out with the Father of Lyes, All is mine, is a proper piece of Policy to delude the Ignorant, and deceive their own Souls: For the truth is, howsoever they pretend,

pretend that the Sound of their *Roman* Faith goes through the World (although the emptiest Vessels make the greatest noise) their silencing of Scriptures, in forbidding the reading of them by the People, sufficiently declares a distrust in their Cause, and a fear lest the Truth should appear. St. *Crisostom*, or (b) a Learned Author as ancient as he, rightly observed the like practice amongst the Heretical Priests in his days, and gives a reason why they led the People by an implicate Faith, and shut up the Gate of Truth: For (says he) they know if that be once laid open, their Church shall be forsaken; and they from their Pontifical Dignity shall be brought down to the baseness of the People. This reason is so truly accomplish'd amongst the *Romanists* in these days, that their own Cardinal *Scornberg* withstood the Reformation of known Errors in the *Roman* Church, only for this Cause, lest it should endanger the whole State of the Papacy.

When the Angel was sent to that noble Captain *Cornelius*, he bespeaks him thus; (i) *Peter shall tell thee words whereby thou and thy House shall be saved.* This is that Rule which binds the Conscience; and whatever our Neighbors of *Rome* say, let us walk (k) by this Rule. Indeed they have several Traditional Rules, which they prescribe as necessary to Salvation; the Rule of St. *Dominick*, the Rule of St. *Francis*; theirs

(b) Opere imperfecto in Matth.

Hom 44. de quo Authore vide Andr.

Rivet, Crit. S. lib. 4. c. 11

(i) Acts 11. 14.

(k) Phil. 3. 16

(1) Gal. 6. 16.

their *Augustins, Jacobins, Benedictins*: Yea, they hold one man's Rule holier and perfecter than another; any Rule better than that which St. Paul so bleſſeth, the Rule of Regeneration: (1) *And as many as walk after this rule, peace be on them, and mercy, and on the Israel of God.* If that Apoſtle were now living on Earth, to ſee their innumerable Orders, and ſhould aſk them as they paſs, what they are? and hear one answer, I am a *Franciſcan*, another, I am a *Dominican*, another, I am a *Carthusian*; and ſcarce any one ſay, I am a Chriſtian; he had good cauſe to think they were all Antichriſtian. He was angry enough at that, when one ſaid, I am of *Paul*, and another, I am of *Apollos*, and called it Carnal; but now *Mofes*, and *Samuel*, St. *Paul*, and Apoſtles, are almoſt worn out, and we have Monks and Friars in their room; Yea, that teeming Whore of *Babylon* has in theſe latter days brought forth a Monster, *Jefuitiſm*; a Mongril, begot betwixt Superſtition and Policy. Theſe are the Brood that teach the Prophets and Apoſtles to ſpeak Treafon, and Murder, and give Diſpenſation for Lying. O ye bleſſed Secretaries of Heaven! How would you diſdain to have their Decretals come in competition with your Sacred Canons? How would it grieve you to ſee Jeſus perſecuted by a Jeſuit? That bleſſed Name has always caſt out Devils, it never brought in any, though theſe Sons of

Sceva

Serua have made bold to usurp it, and come in Fiends under it. How would it trouble you to hear your Epistles forbid to be read by the Laity, contrary to the whole intendment of your penning of them? Contrary to those several Invitations given by you for the consulting of them: Nay, contrary to the very Charge your Great Master gave you for the promulgating of them.

But from whence then had *Rome* this Tradition? Give me leave to tell you, 'twas from (m) the Conventicle of *Trent*. In-

(m) Conc. Trident. Sess. 22. Can. 8. & 9.

deed: there is a cause to commend the Policy of those Doctors, but not their Honesty: For how should they have sold their bad Wares, without they had first put out the Peoples Eyes? Masses, Indulgences, and the rest of their Traffick, could not so easily have been vented abroad; but would have lain rotting (especially at that time when the Markets grew low) upon their hands at home, if men had been suffered to bring the Light of Truth into their Pack-houses. Thus do they deny the Common Souldiers of Christ their Weapons of Defence, and instead thereof, would have them fight, either with the wooden Dagger of Fabulous Histories, or else with the rusty Scabbard of old Traditions, *making the Commandment of God of none effect*.

Another of their Traditions (and to which every person promoted to any Dignity in their Church, swears and declares

in these Words) is, (n) That the Catho-
lick and Apostolick Roman

(n) Sanctam Catholicam & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum Matrem & Magistram agnosco; Romanoque Pontifici B. Petri Successori Apostolorum Principi ac Jesu Christi Vicario veram obedientiam spondeo, ac juro. *This is in their New Creed, added to the Nicene Creed, and prescribed by Pope Pius the 4th. to be received with an Oath, as the true Catholick Faith.*

Church is the Mother and Mistress of all Churches I acknowledge; and I vow and swear true Obedience to the Bishop of Rome, the Successor of St. Peter, the Prince of the Apostles, and the Vicar of Jesus Christ. Now, if upon discussing this Tradition (let the Jesuit roar at what rate he will) it appears to be a perfect piece of

Innovation: may I not then say to them (and justly too) as our Saviour did to the Pharisees: *Thus have you made the Commandment of God of none effect.*

(o) August. Epist. 48. ad Vincent.

That Schismatical Opinion of Donatus and his Followers, is sufficiently both derided and confuted by (o) St. Augustin, for that they, from the mystical Expression in the Canticles, concerning the Church, the Spouse of Christ, saying, *Tell me where my Beloved lyeth at Noon-day*, gathered, that the Catholick Church remain'd only in Africa. Indeed, thus to define the Church is unreasonable; and 'tis wonderful these great pretenders to Learning, should be so Illogical! For a true and perfect Definition requires, that it be constituted, solely of Causes materially and formally essential unto the thing defined; so that the one can never

never exist without the other. But 'tis far otherwise with the true visible Church : For that both was, and might be defined, and thousands of Souls united unto it, and saved in it, before ever the Church of *Rome* had any being in the World. Therefore the Definition of the Church of *England* is worthy of Consideration ; and 'tis this :

(p) The visible Church of Christ, is a Congregation of Faithful men, in the which the pure Word of God is preached, and the Sacraments duly administred, according to Christ's Ordinance, in all those things that of necessity are requisite to the same. Where we have the Essential parts of a true definition ; namely the general and the common matter, whereof the Church is materially constituted, in these words, a Congregation of Faithful men to distinguish it, both from civil and profane Societies that are without ; as also from Hypocrites, and unsound Members that are within the Church, but not of it ; and likewise in which the pure word of God is preached, and the Sacraments duly administred, according to Christ's Ordinance, to distinguish the Orthodox and true Church, from Heretical Assemblies, which maintain Doctrine against the Foundation ; as also from Idolatrous and Superstitious Societies, who serve not God aright ; according to his Will revealed in his Word, but after the Inventions and Traditions of men ; concerning

(p) Artic. 19.

(p) Il. 29.
Matth. 11. 9.

(r) Subesse
Romano pon-
tifici est de
necessitate sa-
lutaris. Cap. u-
nam Sanctam.
Pii 4. pro formâ Juramenti profess. fidei.

ing whom, our Saviour alleadging the Pro-
phets, says, (q) *In vain they worship me, teach-
ing for Doctrines the Commandments of men.*
And are not the Romanists guilty of this?
who impose their Decrees with as severe
a Curse, (if slighted) as ever God himself
did any part of his Sacred Mandates: As
appears in this their Tradition of the Ca-
tholick Roman Church; without Subjection,
whereunto (say they) there is no (r)
Salvation.

Now how destructive and regugnant is
this to the genuine Sense of the Article of
the Catholick Church, as 'tis set down in
the Apostles Creed? For that includes as
well the triumphant as militant part of
the Church: But in the *Roman* Article (*viz.*
the Catholick *Roman* Church, without
which there is no Salvation) the word
Roman utterly excludes the part triumphant:
without the Old Gentleman (and what
may not he do that cannot err) will take
upon him to subject Saints, which are the
Members triumphant, and Conquerors now
in bliss, to the Members militant and mor-
tal here below, St. Peter vail to his Suc-
cessor, and Heaven give place to *Rome*.

Again 'tis repugnant to the plain Sence
of the word Catholick, which signifies uni-
versal;

versal; and that in respect of Time, Place,
 and Persons; because there ever was, ever
 is, and ever shall be to the end of the World,
 a company more or less of true Believers;
 because the Church is not confin'd within
 the Limits of any one County, as in the
 Time of the Jews, but is spread over the
 whole World: And because 'tis constitu-
 ted, and consisteth of all sorts and degrees
 of men, of all Nations, Kindreds, People,
 and (s) Tongues: So that to be of the
 Catholick Church, is to hold and believe (s) Rev. 7. 9.
 as the Church of the whole World ever
 did, and constantly does hold and believe:
 Therefore it was, that in the Ancient Church,
 when Heresies and Schisms sprang up, those
 that did adhere to the Church had given
 unto them the name of Catholick, *ex Com-*
munionis totius orbis, for their Communion
 with the Church of the whole World;
 not for their Communion with this or that
 particular Church: So that whilst the Ro-
 man assumes the Title of Catholick Church,
 calling it self *CATHOLICAM, APOSTO-*
LICAM, ROMANAM, being as others,
 but a particular Church: What does it,
 but expose it self to the Laughter and Scorn
 of the whole World? Excepting only those
 that are besotted, and drunk with the
 Cup of her Fornications: For what Con-
 cordance is there between general and par-
 ticular? Or with what sence can it be styl'd
 the Universal, particular Church? Yet how
 C 4 strange-

strangely do the Jesuits bewitch their credulous Followers, to make an Article of Faith of this piece of Nonsense.

(t) See Bishop
Morton's
Grand Imposter.

That Antiquity took the Catholick Church in the same Sence as 'tis now taken by the Church of England, I could easily prove from a whole Jury of Fathers, as they are called to the Bar, (t) by a Learned Bishop of our own; but I shall only single out St. *Augustin*, and let him be the mouth to speak for all the rest, having had more occasion to discuss this Article than any other: For in his days the *Donatists* did no less falsely, than arrogantly assume the name of the whole Church to their particular one in *Africk*, even as the Papists hold it proper to the *Roman* Church, in these of ours. The word (u) in Greek (says he) is ὅλον,

(u) Quod Græcè ὅλον dicitur, Latine, totum vel universum interpretetur: per totum ergo, sive secundum totum est καθόλον, unde Catholicum nuncupatur. Aug. Tom. 7. lib. 3. con. Gaudent.

in Latin, totum, aut universale, that is, whole, or universal: ὅλον is not one, but the whole, whence the word καθόλον, or Catholick is derived. Thus by distinguishing the whole Church from one Church he demonstrates,

that 'tis as unconceivable that the Catholick, universal, or whole, should be but only one part, as 'tis impossible for one part to be the whole: Yet such is the Paradox of the *Trent* Conventicle, whilst in their Article, they make the *Roman* (which is but a particular) the *Catholick Church* it self,

Sq

So that though all others should separate from her, yet should she be the Universal Church. And that this was his real Opinion, 'tis farther evident when (by that turbulent *Petilian*, the *Donatist*) a publick Debate was held at *Carthage*, between seven Orthodox Bishops on the one part, and seven *Donatists* on the other, concerning the *Catholick Church*; and St. *Augustin* was singled out by the Disputer, and posed in these words, Whence art thou? Who is thy Father? Is the Bishop *Cæcilian* he?

(w) He answered, my Communion first began at *Jerusalem*, and from remote places came nearer, until it entred into *Africk*, and so dispers'd it self throughout all the World, from this my Father, God, and my Mother-Church will I never be separated for the Crimes, or Calumnies of any man. Now had *Rome* in those days been acknowledged by other Churches, the Mother and Mistress of all the rest; mother, by right of Spiritual Generation, and mistress, in respect of her Jurisdiction, and Supreme Authority in directing, and regulating all other Churches: How durst St. *Augustine* have past it by in Silence, without taking the least notice of it? Ought he not, nay, was he not in duty bound to have desired and persuaded them to cease their dispute, and

(w) Coepit ista prædicatio ad Hierusalem, deinde per longinqua etiam in Africam venit. Ab illo Deo patre, ab hac Ecclesia matre nullus me hominis Crimina, nullus Calumniæ separabunt. Collat. Carthag. 3. Numb. 230. & joyned with Optatus.

and have recourse to the Church of *Rome*, to crave her Judgment of the matters in Contell. No, this *Trent* Tradition was not then known to the World: *Rome* her self in those days was but look'd upon as a Sister, with the rest of their great Catholick Mother: As is clear from the gloss of the same Father, upon these words of the Psalmist, *The Kings Daughters were among thine Honourable Women, upon thy right hand did stand the Queen in a Vesture*

(x) *Ecce Roma, ecce Carthago, & ecce alie Civitates fide Regum; ex omnibus fit una quaedam Regina.* August. in Psal. 45. [loquitur de Catholick Ecclesia quam vocant sponsam.]

of Gold of Ophir: (x) Behold *Rome* (says he) behold *Carthage*, behold other Cities, as Kings Daughters, of all which is made one certain Queen (speaking of the Catholick Church) whereunto

every one ought to be united in Faith and Hope. Now is it possible that St. *Augustin* could have spoke more plainly or fully than he did, had he foreseen what their *Trent* Creed would have been? For tho' *Rome* was then in her Glory, for Faith and Piety; yet he did not own her for Mother and Mistress; but only for a Daughter of the King, as *Carthage* and the rest; the universal Church being the great Queen which consists of *Rome* and all others. To Conclude, whereas the Papiists confidently declare, that 'tis a peculiar Prerogative belonging to the *Roman* Church, as she is the Catholick Church, to direct all other Churches:

Churches: which is the true Canon of Divine Scriptures; and that she by her Council (y) may pronounce every one *Anathema*, (y) Conc. Trident. Sess. 4. and accursed, that shall not give Faith to this Decree. Observe St. *Austine*, perceiving how the *Latin*, or *Roman Church* did not in those days constantly hold the Epistle of St. *Paul* to the *Hebrews*, to be Canonical, and of Divine Right, resolveth thus: (z) Notwithstanding

I (says he) am rather moved by the Authority of the *East Churches*, which is so much, and does so clearly declare what Opinion those more early times of Christianity had of the Authority of the Church of *Rome*, that a conscionable, and unbiassed man (we think) should need no more.

(z) Tamen me magis movet *Authoritas Ecclesiarum Orientalium* quæ hanc etiam inter *Canonicas* habent. *August. de peccat. Merit. & Remiss. lib. 1. Cap. 27.*

Thus, as 'tis evident, that this Tradition of *Rome's* being the Mother, and Mistress of all other Churches, is contrary to the Creed of the Primitive Times; so 'tis no less positively repugnant to the Sacred Writ, and the Practice of the Apostles, who never taught their Converts to believe, that the true visible Church, is locally or personally tied to any: Let St. *Peter*, from whom the *Roman Prelate* pretends to derive his Claim, determine it: (a) Of a (a) Acts 10. truth (says he) I perceive that God is no 34 35. Acceptor of Persons; but in every Nation he

(b) Rev. 5. 9.

he that feareth him, and worketh Righteousness is accepted with him. Here is nothing of *Rome*, nothing of the Pope; but where true Faith, and the Fear of God is, there is the Church of Christ. This was revealed to St. *John* in a Vision (b) where we may see, that the Church is a Company of the Redeemed out of every Kindred and People, and Tongue, and Nation. He received no Revelation concerning any one Eminent Place above all others; upon which all other Churches, and their Members should depend as their Oracle; which surely had there been so great a necessity as is asserted by the *Roman* Bishop, it would not have been hid from him, who was the last person that was to be immediately empowered from Heaven to instruct the Churches. It was showed him indeed in a Vision, that *Rome* should be the Seat of *Antichrist*; and if the Old Gentleman like this, let him take it, and make much of it, we envy him not.

When the Apostles converted any to the Faith, did they direct them to any particular Country, City or Church of Note, and namely to *Rome*, as whereunto they must of necessity be united, or else there was no Salvation for them? If a man in this case of *Conscience*, being troubled in mind, should demand of a Jesuit, what he should do to attain Everlasting Life? His Answer would readily be this, You must be recon-

reconciled to the *Church* of *Rome*: But if *St. Paul* was ask'd the same Question, as sometime he was by the *Jaylor*, what would be his Answer? Surely none other but this, *Believe in the Lord Jesus Christ, and thou shalt be saved, thou and thy house.* Again, when so many Souls, with prick'd and perplex'd Hearts cried out to the Apostles, *Men and Brethren what shall we do?* Did *St. Peter* salve their Consciences with the Balm of Reconciliation to *Rome*? No, *Rome* her self was then a meer *Non Ens* in *Christianity*: but he united them to the *Church* of the Faithful, by calling them to Repentance and Faith, and to enter into the *Church* by Baptism, *Repent* (says he) *and be baptised every one of you in the name of Jesus Christ, &c.* the visible *Church* then whereunto whosoever will be saved, must be reconciled, is not *Rome* but the Congregation of true Believers, of what Nation, or Country, or Condition soever they be.

Indeed 'twas no less the Goodness, than Prudence of the ever Blessed *Jesus*, not to tie us to a Dependency on any particular *Church* (upon Penalty of Eternal Damnation, if we did not adhere to it) for particular *Churches* have, and may err. This is demonstrable in the *Church* of the *Jews*, which tho' it was God's peculiar charge; yet that many Errors and Abuses crept into it, is manifest *de facto*. The Books of *Moses*,
Judges,

(c) 1 Kings, 12.

28.

(d) 2 Chron.

12. 1.

(e) Ezek. 23. 4.

Judges, Samuel, Kings, Chronicles, &c. have sufficiently recorded that People's falling to Idolatry and corrupting the Law of God. And as the Corruptions were frequent, so many times, they look'd with a general Aspect, while *Jeroboam's* People practiced Idolatry in *Israel*, (c) *Rehoboam's* in the other Kingdom (d) *forsook the Law of the Lord*: So that all the Face of God's Church (which was then only in those two Kingdoms) became mightily depraved and Idolatrous, *Abolah* and *Abolibah*, that is, *Samaritan* and *Jerusalem* (e) did both falsifie their Faith to God, and play'd the Harlot with strange Gods; yet the whole Church failed not: For as in *Eliab's* Time (when he thought himself alone) God had seven thousand true Servants in Secret (though their Names be not registred) so doubtless 'twas in those other degenerate Ages: And he that consults the Histories of particular Churches, under the Gospel, will see, that they have been stain'd with Spots and Blemishes; the Church of *Corinth*, with Sects and Schisms; yea, with doubting, if not denying that Great Article of Faith (the Life of Christianity) the Resurrection of the Dead. *Galatia* erred in the main point concerning Justification: Against which Error, *St. Paul* opposed his Epistle written to them. In the Church of *Pergamus*, some held the Doctrine of *Balaam* and the *Nicolaitans*, teaching to eat

eat things sacrificed to Idols, and to commit Fornication. The like was in the Church of *Thyatira*. And as for *Rome*, it is, and ever was (when at the best) but a particular Church, and Member of the Universal, as other Churches are: And therefore can no more challenge the Dependency of others upon it, than they can subject it to any of them. See how fully and clearly *St. Paul*, writing to the *Romans*, speaks of this point, where telling them (f) That he received Grace and Apostleship for obedience to the Faith among all Nations, among whom ye are also (says he) called of Jesus Christ: He does not say above whom, as giving *Rome* Primacy over all the rest; but among whom, as joyning them in Fraternity with other Churches, and them with it. *St. Chrysostom* commenting upon these words, (g) Observe (says he) the Spirit of *Paul*, how far he was from adulation and flattery, who writing to the *Romans*, when they were now in the highest top above all others; yet yielded he no more to them in Spiritual things than to others: for except this were his meaning, it had been superfluous to say unto them [among which Gentiles you are.]

(f) Rom. i. 5, 6.

(g) *Chrysost.* in Rom. i. Observe quomodo ab omni adulatione libera sit mens *Pauli*, *Romanis* enim scribens, qui velut in quodam totius orbis vertice constituti erant, nihil præ reliquis Gentibus illis præcipuè ascribit: nisi enim hoc significare voluisset, superfluum erat dicere, [in quibus estis & vos.]

Lastly,

Lastly, That *Rome* is not only a particular Church ; but is also subject to Error as well as other Churches, is notoriously known. This the Apostle intimates by that severe Caveat, which he gives to the Church of *Rome*, among other Gentiles ;

(b) Rom. 11. *Be not (says he) high minded, but fear (b) for if God spared not the Natural Branches, take heed lest he also spare not thee. Behold therefore the Goodness and Severity of God on them which fell, Severity ; but towards thee Goodness ; if thou continue in his Goodness ; otherwise thou also shalt be cut off.*

Here we see, that *Rome* has no more Immunity from Error than any other Church. No ; no more than the Church of the *Jews* ; and that God does tie himself to none but with Condition, if they do answer his Goodness to them, with perseverance, and continuance in his Goodness, and Care of correspondent Duty to him.

That Article of our Creed, *I believe the Holy Catholick Church*, as to its Holyness and Perfection, must have Relation to the Triumphant part of it ; the Church consisting of a Triumphant and Militant part, both which make up the *Catholick Church*. The *Roman Catechism* (Authorized both by the Decree of their *Trent Synod*, and the Bull of *Pius* then Pope) acknowledges that there are (i) two parts of the *Catholick Church*, the one called Triumphant in Heaven,

(b) Rom. 11.
20, 21, 22.

(i) Ecclesiaz
duz potissimum
sunt partes, quarum altera
triumphans, altera
militans, vocatur, &c. Catechis.
Rom. p. 1. cap. 10.

Heaven, the other militant here on Earth. Accordingly St. *Augustin*, (*k*) The whole Church of Christ (says he)

is here understood to be not only that part which is in Pilgrimage here upon Earth, but that part also which is in Heaven. Which sence of this Article is grounded up-

on Divine Foundation, where 'tis written,

(*l*) *Christ loved his Church, that he might present it to himself a glorious Church, without Spot or Wrinkle.* Where, by the word Church, to understand only the Church Militant, was the Heresie of the *Pelagians*, who perverting the meaning of this Text, concluded, that the Church of Christ, here upon Earth, does consist of them that are perfect in this state of Mortality; that is, of such, who in this Mortal Life are not tainted with Sin. To whom St. *Augustin* (as they know) repli-

ed; (*m*) As though (says he) the Church of Christ throughout the world does not pray and cry [*Forgive us our Sins:*] For though God is pleased to look upon the Church as to its militant part to be lovely; yet 'tis not in respect of her own proper purity; but in respect of his Mercy, as she is wash'd and made clean, through the Blood of the e-

ver

(*k*) *Ecclesia; quæ tota hic accipienda est, non solum ex parte, quæ peregrinatur in terris, — Sed etiam ex illa, quæ in cœlis, &c.* Aug. *Enchirid. ad Laurent. Cap. 56.*

(*l*) *Ephes. 5.*

(*m*) *Quasi non sit Christi Ecclesia, quæ in toto orbe terrarum clamat ad Deum [dimitte nobis debita nostra.] Verba Augustini in Libello de Hæres. teste Stapeltono de verâ Ecclesiâ Contr. 1. lib. 1. cap. 9.*

(1) Aft 19.

ever blessed Jesus: So that for *Rome*, which is but a Member of the Church Militant, not only to assert her own Sanctity and Infallibility, but also to curse all other Churches that will not believe her to be so; is such a piece of Presumption, as cannot be parallel'd by any thing but her self. The Church of *England* has well added in the Article of the Church (n) these words, viz. As the Church of *Jerusalem*, *Alexandria*, and *Antioch* have erred, so also the Church of *Rome* has erred, not only in their Living, and manner of Ceremonies, but also in matters of Faith.

And ever was there, nay, ever can there be a clearer Evidence of this to the World, than in this strange Tradition? Wherein 'tis declared, and that with no less than an *Anathema*, that *Rome* is the Mother and Mistress of all other Churches; not as a case of probability, but as an Article of Faith: Nor this in any implicate Belief, but such, without which none can be saved: Nor yet in the ordinary manner of profession, but (by the Popes, Priests and Ecclesiasticks) under the form of an Oath. And ought not the *Roman* Prelate to have stood upon infallible Principles, for making good this Tradition, than which he has not any one more vulgar, pressing and binding among all the Tenents of his Church? Yet is there not the least part of a Footstep of it to be found in the Paths of Antiquity,

tiquity; Father *Paul*, Father *John*; nay Father *Peter* himself was not of this Faith; No, nor Father *Irenæus*, Father *Tertullian*, Father *Jerome*, Father *Austin*, &c. what Fathers then? Father *Lombard*, Father *Cajetan*, Father *Bellarmin*, Father *Stapleton*, all the Old Gentleman's true born Children; who, tho' in many things they agree no better than *Herod* and *Pilate*; yet they all unanimously muster up their Forces, to cry down Truth, and make good his Greatness, and justify whatever he says, tho' never so horrid a Lye, and tho' never so much against the most plain Texts of Scripture, and the sense of the Primitive Times. Oh but the Council of *Trent* was for it; what then? Who knows not, that knows any thing, that, that Assembly was only the Pope's Secretary, to ingross in fair Characters, what he had writ before in a foul Copy: For as one has well observed, whereas they should have brought their Doctrine to the Rule, they forced the Rule to their Doctrine; and did not mean to say as Christ and his Apostles taught, and the more early days of the Church practiced; but expounded and made all these speak as they would have them. And yet for all this, if we will not betray our Reasons, and befool our Consciences, by becoming Fiduciaries of this their new Tradition, never known for several Ages, the Old Gentleman will

put off the Fox, and put on the Lyon, and thunder out his Excommunications, commend our Throats to any Knife, esteem our Blood more vile than Beasts, and account us Dogs; but 'tis only for baiting his Bulls.

(o) 2 Kings 3.
27.

To what execrable Villany will not Mis-religion drive? The King of *Moab* (o) will sacrifice his Eldest Son; as if he would win his cruel Gods with so dear an Oblation; he sends up the Blood of his Heir Apparent in Smoak. Such was the Act of *Agamemnon*, assisting at his own Daughter's Immolation. *Tantum Religio poterat suadere Malorum*, That murdering Princes, firing Cities, and butchering Infants, should be a proof of Religion, is an Argument fetcht a *Barabro*; whereof the Devil himself, if he could blush, would be ashamed. Certainly, 'tis the nearest Sin to that against the Person of the Holy Ghost, instead of the Likeness of a Dove, to bring him down in the Shape of a Vulture: Nor can there be a greater Scandal to this Usurp'd, Apostolical See, than out of the Bark of St. Peter, to hang forth the Flag of a Pyrate. Wise men observe, that there is no Knot of Thieves so dangerous, as when there is a Whore in the Company: that Robbery is seldom without Blood. *Naboth* cannot lose his Vineyard without his Life, if *Jezabel* have a hand in it. Now there is not so mischievous a Strumpet in the whole World,

World ; as the Whore of *Babylon*. To what Cruelty cannot she exasperate her be-fotted Amorists ? And it exceeds even wonder it self that any should be so mad, as to believe this her new Tradition , which at once (as much as in it lies) damns both the Ancient Fathers and the Holy Apostles, who knew nothing of it. *Thus have they made the Commandment of God of none effect by their Tradition.*

Having view'd the first part of this their Traditional Article, I shall now proceed to the discussing of the other ; which is, that the Bishop of *Rome* is the Successor of *St. Peter*, the Prince of the Apostles, and the Vicar of *Jesus Christ*. Wherein, if upon examination it appear, not only to be absolutely against the Suffrage of the Fathers, but the Attestation of the Sacred Writ : how ought it for ever to be discarded from off the Stage of Christianity as abominable and detestable.

And as to the first, when that known Contest, about the Celebration of *Easter*, (p) between the *East* and the *West* Churches, was in some measure allay'd, by the good Council of *Polycarp* ; yet was unhappily revived again, by the Pride of Pope *Victor* : How sharply was he reprov'd, and taken up by *Polycrates*, Bishop of *Ephesus*, and the other Bishops of the *East*, (q) and also by *Irenaeus*, Bishop of *Lions* in *France*, and other Bishops there ; whereby it appears,

(p) *Eccl. lib. 5. Hist. Eccles. cap. 24.*

(q) See Bishop *Carlton's* Jurisdiction, cap. 4, S. 19. 20, &c.

that even then the Bishop of *Rome* began to usurp and claim a Power, which neither the Bishops of the *East* nor *West* would own. And though that Faithful Servant of the *Roman* Interest, Cardinal *Bellarmino* (*r*) boastingly relates, how Pope *Victor* excommunicated all the *Eastern* Churches, for refusing to observe the *Roman* Tradition; yet how this was resented by the Catholick Church, let *Eusebius* (who has set down the Story at large) declare, (*s*) This Act of *Victor's* (says he) did not well please all other Bishops, who did greatly reprove him for troubling the Peace of the Church: so that it is clear, that it was *Victor* that was the Schismatick: For he troubled the Peace of the Church; and not the *Asian* Bishops, who proved, that their Custom, contrary to the *Roman*, was received from *St. John*, who lean'd upon our Lord's Breast, that 'twas practic'd by *Philip* the Apostle, who died in *Asia*, that 'twas continued by *Polycarpus*, by *Thraseas*, and by *Sigonius*, all Bishops and Martyrs. Why then should the *Roman* Prelate disturb their Peace, by imposing new Ceremonies upon them over whom he had no more Power than they had over him. The consideration of this, together with the Practice of those his Holy Predecessors, and the unanimous consent of his Brethren, the *Asian* Bishops, made *Polycrates* defie and condemn *Victor's* Excommunication, as an Act of Pride, saying,

(*r*) *Bellar.* lib.
3. de verbo
Dei. cap. 6.

(*s*) *Euseb.* lib.
5. cap. 24. 25.

ing, I who have lived Sixty five years in the Lord, and have had Communion in the Faith with all the Brethren dispers'd

(*t*) throughout the world, am nothing moved with these Terrors (meaning of Excommunication) which are urg'd against us; yet had the Church of *Rome* been then owned for Mother and Mistress of all other Churches, and *Victor* as Bishop there, to be the only person, to whom not only the determining of all Controversies belong'd; but also, that all his Decrees

were to be obey'd upon Penalty of Eternal Damnation, he would not so slightly have esteem'd of his Excommunication. But the *Roman* Prelate in those days had no more Authority than his Neighbors, and Excommunication then, was not what 'tis now at *Rome*: For 'twas only a bare renouncing of Fellowship or Communion; and had *Polycrates* been as hot Spirited as *Victor*, he might (and with as much Justice too) have excommunicated the Pope, as he did him: For when *St. Hilary*, that worthy Bishop of *Poitou*, heard that *Liberius* Bishop of *Rome* (*u*) (as *Bellarmino* confesses) had subscribed to have Communion with the *Arrian* Hereticks, he was so far from believing the Pope's Infallibility

(*t*) (*ἀπὸ τῆς ἐξουσίας*) whereby it plainly appears, that a man may have Communion generally with the Catholic Church elsewhere throughout the World, notwithstanding the Excommunication of the Pope, and See of *Rome*; and therefore cannot the *Roman* Church, be call'd the Catholic Church, as the Head, whereunto all others ought to profess Union, and yield Subjection.

(*u*) *Bellarmino*.
lib. 4. de pont.
Rom. Cap. 3.

in matters of Faith, or to be so high in Power or Place, that none ought to censure him, that he made bold to excommunicate the Old Gentleman out of his Society, saying, (w) *I anathematize thee Liberius, and thy Fellows.* So that 'tis clear, that in the time of St. Hilary, the Pope (if an Heretic) was liable to Excommunication, as well as other Bishops.

Indeed, he that consults the Fathers, shall find, that they knew nothing of this Universal Supremacy of the Pope over all other Bishops; and this is evident from St. Hieron, that Famous Doctor of the Church, and who, above all the Fathers of his Time, was the most Devote Son of the Church of Rome, having been baptized there (x) in his full Age, and being always honoured and esteemed by Pope Damasus: So that if there was any thing of Supremacy couch'd under the Canopy of the Old Chair at Rome in those days, surely we shall have it from him. Well let us hear him then comparing the Roman with other Bishops, (y) whereforever there shall be a Bishop (says he) whe-

(w) Anathe-
ma tibi à me
dictum, & so-
cius. Hilarii
Fragmenta.
lib. 4. p. 47.

(x) Baron An-
no. 372. num.
40.

(y) Hieron. Ep.
ad Evagrium,
Tom. 2. The
words in St.
Hieron are
more full; for
(says he) si Au-
thorita: qua-
ritur, Orbis ma-
jor est urbe,

and then he adds, *ubicunque fuerit Episcopus, five Romæ, five Eugubii, &c. Eiusdem civitatis, eiusdem Sacerdotii: potentia divitiarum, & paupertatis humilitas, vel sublimiorem, vel inferiorem Episcopum non facit: Cæterum Omnes Apostolorum Successores sunt.* The Bishops of Rome did not make that Bishop Superior to the poor Bishop of Eugubium, who was a Successor of the Apostles, as well, and as much as he: And then he adds, *Quid mihi proferat unius urbis Consecratio?* He disputes expressly against the Custom of Rome, &c.

ther

ther it be at *Rome*, or *Eugubium*, whether at *Constantinople*, or at *Rbeginum*, whether at *Alexandria*, or at *Tanis*, he is of the same Priesthood. What person, (if not acquainted with the Books of *St. Hierom*) would not judge this Comparison to have come (as they are pleas'd to call us) from the Mouth of some Heretical Protestant, and not from *St. Hierom*? What, take no more Notice, nor ascribe no more Power to the Old Gentleman, than to the Bishop of *Eugubium*? No; and therefore *St. Hierom* uses singular Art to express his meaning more emphatically: For whereas there are three most famous Patriarchships, *Rome*, *Constantinople*, and *Alexandria*, he parallels the little Bishopricks under the same Patriarchships, with the Patriarchal Seats; as *Eugubium* in *Italy*, with *Rome*, *Rbeginum* in *Brutia* with *Constantinople* in *Thrace*, and *Tanis* in *Egypt*, with *Alexandria* in the same Province. So far was *St. Hierom* from making *Rome* the Catholick Bishoprick, that he accounted it as distinct from *Eugubium*, as is *Constantinople* from *Rbeginum*, and *Alexandria* from *Tanis*.

And for *St. Basil*, that *Basil*, who (for his Piety and Parts) was justly styl'd the Great, when the *Greek Church* was most miserably torn; and like a Ship almost split asunder, by the continual Billows of most pestilent Heresies, having sent several Letters to Pope *Damasus*, and other *Western* Bishops,

Bishops; yet receiving no Answer from them, in the very Grief, and Anguish of his Soul, cries out, (x) What help (says

(x) *Basil Epist. 10. Baron. An. 372. numb. 25.* In that Epistle of *Basil*, 1. He accuseth the Pride of the *Western* Bishops, which he calls *superbia*, *supercillium occidentale*. 2. Amongst these he reckons the Pope, whom he calls *καρχαριος*, *primum*, *feu assignatum*, the chief amongst them. 3. He does not only say of them, *nec veritatem intelligunt, nec viam qua possunt ad discere, amplectuntur*; but he expressly says, that they were possessed *λαβοντες οριζωντας, opinionibus falsis; ταυτα εστιν ος ιαυτω βασιλει κατ' ην, Hæresin per seipos stabilientes*. So far was the Pope, and his party from Infallibility, that (in *Basil's* opinion) they established *Hæreses*.

he) can we expect from the supercilious Pride and Haughtiness of the *Western* Bishops, who neither know the Truth themselves, nor yet will learn it? Certainly these are not the words of *St. Basil*, or he was not himself when he writ them. What Tax the *Western* Bishops (among whom the Pope was one) not to know the Truth? Must the Old Gentleman, to verifie the Proverb, twice a Child, to go to School again? Surely he will prove but an untowardly one. Truly *St. Basil* found him so. For (says he) They neither know the Truth, neither will they learn it. What can be more plain against the

Pope's Infallibility than this? Wherein he charges him (being included amongst the number of the *Western* Bishops) not only with Pride, but with Ignorance, & that of the most sordid, and basest sort too; such an Ignorance, as was not willing to be inform'd. Why, he that is infallible, has no need to learn, or to be instructed: 'Tis true; but the Pope was not own'd for such in *St. Basil's*

his time; much less did the Church believe his Infallibility and Supremacy, and that upon penalty of Eternal Damnation: For had it, St. Basil would not have been so prodigal of his Salvation, to have writ as he did.

Lastly, what St. *Augustin's* Opinion was of the Pope's Universal Dominion, will appear from his Discourse against *Julian the Pelagian*, In the Question of Baptism: where, speaking of St. *Chrysostom*, Bishop of *Constantinople* (a) Far be it

from him (says he) that he should dissent from his Fellow Bishops, *Innocentius*, Bishop of *Rome*, *Cyprian*, Bishop of *Carthage*, *Basil*, Bishop of *Cappadocia*, *Gregory*, Bishop of *Nazianzum*, *Hillary*, a French Bishop, and *Ambrose*, Bishop of *Milan*. Where'tis

clear, that he makes *Innocentius* but a Fellow-Bishop with the rest; and tho' he rank him first, 'twas not in respect of Superiority as to Power, but of Priority as to place, he being the Patriarch of the *West*. And would this content him, I think no sober person would deny it him.

Our late most learned, and judicious King *James*, of Blessed Memory, grants as much; (b) Patriarchs I know (says he) were in the Primitive Church, and I likewise reverence that Institution for Order-sake: *King James in his Præmonition to all Christian Monarchs, S. of Bishops. p. 46.*

And

(a) Absit ut Constantinopolitanus *Johannes* de parvulorum liberatione per Christum tot ac tantis Coepiscopis suis, maximeque Romano *Innocentio*, Carthaginensi *Cypriano*, Cappadoci *Basilio*, Gregorio *Nazianzeno*, Gallo *Hilario*, Mediolanensi *Ambrosio* resistat. Aug. cont. *Julian. Pelag. l. 1. cap. 2.*

And for my self (if that were yet the Question) I would with all my Heart, give my Consent, that the Bishop of *Rome* should have the First Seat; I being a *Western King*, would go with the Patriarch of the *West*. And for his Temporal Principality of the Seigniorie of *Rome*, I do not quarrel at it neither; let him in God's Name, be *Primus Episcopus inter omnes Episcopos*, and *Princeps Episcoporum*; so it be no otherwise, but as *St. Peter* was *Princeps Apostolorum*. But as I well allow of the Hierarchy of the Church for Distinction of Orders (for so I understand it) so I utterly deny that there is an Earthly Monarch thereof, whose Word must be a Law, and who cannot err in his Sentence.

What King could have spoke better? But alas! this will not satisfie his Ambition: For, like *Lucifer*, he'll own no Bounds; but will needs have the World believe, that all things are put under his Feet; and if he cannot persuade them to believe it, the Inquisition (where he has Power) shall force them to confesse it; that if *St. Augustin* were now living, and should (at *Rome*) report and applaud *St. Cyprian's* Speech to the *Donatists*, as he once did, saying, (c) None of us makes himself Bishop of Bishops, nor by Tyrannical Terror, compells his Fellows to the necessity of Obedience: There is an Old Gentleman, who would presently deliver over his Body to *Satan* (and

(c) de Baptif.
con. Donatist.

(and 'tis to be doubted) without the same Charity of him that first spoke it, that his Soul may be saved in the day of the Lord.

Indeed 'tis strange (d) (as the Learned *Cassan* has observ'd) if there be no Schism (as the *Romanists* declare) like that of being divided from the *Roman* Church, and the Pope thereof as the Head of all the Churches. Why, St. *Austin*, who in seven Books, besides many other places, confuted the Schismatical *Donatists*, should never speak one word of the Monarchy of the Pope, or of the Infallibility of his Judgment, whereby to reduce them to the Unity of the Church and Truth? But 'tis more strange (if any such thing had been) that the Ancient Fathers (who writ of all other points of Doctrine) should never speak word of it. But 'tis most strange of all, if the Pope (in the Primitive Times) had been look'd upon as the Infallible Interpreter of Scripture, why Pope *Damasus* should consult with St. *Jerom* (e) about the Sence of them, and not rather have set down the meaning thereof himself, and published with his own Pen, what the whole World should hold, without Danger, or possibility of Error.

The Papists with great Confidence, assert, That (f) the Pope holds his Monarchy of the Church by Divine Right; and that

(d) *Cassan. Exercit. adversus Baronium. 16. § 135.*

(e) See *Bidel's Letters*, p. 61.

(f) *Ellar. l. 2 de Pont. Rom. cap. 12.*

that, that Church was founded (g) by

God : what Province then in the World is free from her Jurisdiction ? And such is their New Roman Faith. But the Fathers of the General Council of *Chalcedon* ; were of a contrary Creed : For the only reason that they withstood the Pope so much in that Synod was, (b)

(as *Binus* owns) for that they held, That the See of *Rome* was founded by Humane Authority : And (says *Bellarmino*) (i) they thought that the Church of *Rome* got the Primacy (namely as to Order) by reason, only that 'twas the *Imperial Seat*. Indeed, that is the best Charter the Old Gentleman can produce : For 'twas in Honor to the Emperor, whose Domestick Chaplain he then was ; that they yielded him Primacy as to Place : And therefore 'twas de-

creed, that *Rome* (k) and *Constantinople* should have all Rights, Privileges and Prerogatives equal : And though the Pope's Legates (l) did with might and main oppose it, as a high piece of Injustice to *Rome*, because the Apostolical See (say they)

is humbled or abased thereby. Notwithstanding the Fathers of the Synod are positive,

(g) *Ecclesiam Rom. à Deo ipso fundatam esse, &c. Teste Azor Jesu Instit. par. 2. lib. 4. cap. 17.*

(b) *Supponit hoc Concilium, quod Rom. Sedes tunc non divino sed humano Jure primum haberetur. Bin. An. in Act. 15. Conc. Chalced.*

(i) *Bellar. l. 2. de Pont. Rom. cap. 17.*

(k) *Patres hujus Synodi (nempe Chalcedonensis) privilegia equalia Constantinopolitanae Sedi dederunt cum Româ, propter Imperium Civitatis. Bellar. lib. 2. de pont. Rom. cap. 18.*

(l) *Bin. in Conc. Chalced. Act. 16. pag. 134, 135, 136, 137.*

tive, saying unanimously of the same Act, the whole Council does approve it. And to let the world know, that they were not forced (as was pretended) they did joyntly and severally protest, every one for himself, in these word, *Mea propria voluntate subscripsi*, I did subscribe willingly and freely. The Reason that was then alleadg'd for the making of this Decree, was, That as Rome before was *Sedes Regia*, the Seat of the Empire; so now was *Constantinople*; For in those times it was not thought, much less believed, either by the Emperors, or the Councils, to belong to the Bishop of Rome, or any other, *Jure divino*, as the Popes now claim; but left at the Discretion of Princes, to give it to whom they would at their pleasure, and to order, or alter it as occasion served, and the respect or dignity of Cities or Times required.

This was the cause, that afterwards the Magnificence of *Constantinople* (together with the Pride of *John*, Bishop of that City) increasing, made him endeavor and strive to be styl'd the Chief, Universal Bishop, because his City was then the Metropolis of the World. Which *Gregory*, Bishop of Rome condemned, (m) as a new and wicked Name, a name of *Singularity*, which none of the Bishops of Rome (and why should they not believe him; for he was Pope?) ever assumed: Yet that Ambition which *Gregory* was so hot against in the Bishop of

Constanti-

(m) Vocabulum novum, &c. Greg. lib. 4. Epist. 32.

Paulus Diaconus in Phoca.

Constantinople, was soon after taken up by one of his Successors at *Rome*: For though *John*, (by the Favor of *Mauritius* the Emperor) carried away the Title and Honor, during his Life, and *Cyriacus* his Successor held it for eleven years after: Yet when *Phocas* got the Imperial Diadem (*u*) a wild, bloody, and adulterous Tyrant, who, like another *Zimri* had slain his Master, *Boniface* the third, Bishop of *Rome* (who had been Chancellor to *Phocas*) obtained of him by earnest Suit, to have the Honor of the Primacy transferred from *Constantinople* to *Rome*. Notwithstanding this Grant (if taken at the best) was but of Primacy as to Order. Yet by this Scyrrup the Old Gentleman mounted the Stately Steed of his Universal Monarchy; and to secure him in the Saddle (for 'tis a Skittish Jade) the Conventicle of *Trent* made it (*o*) (tho' absolutely against the Judgment of the Fathers, and the determinations of the first General Councils) an Article of Faith, and to be believed upon penalty of Eternal Damnation.

(*o*) See their new *Trent* Creed in the Bull of Pope *Pius* the 4th. where 'tis thus, Sanctam

Catholicam & Apostolicam Romanam Ecclesiam Omnium Ecclesiarum Matrem & Magistrum agnosco. That Creed is extant in the *Trent* Council. Sess. 24. de Reformat. cap. 12. in Edit. Antwerp. 1633. pag. 450, 451. &c.

To Conclude, had the Pope been the Supreme, Infallible Guide of the Church, why did the Fathers macerate their Bodies,

dies, and beat their Brains, to write Commentaries upon the Scriptures, and not rather have registred the Pope's Expositions, which had been a work much more worth than all their Books? What need had there been of Councils? To what purpose to trouble so many Universities? To call together so many Learned Divines? To turn over so many Books? To weary their Heads in the finding out of the Truth, in discussing of hard Questions, and satisfying of Doubts? *Legit ut Clericus*, and the Collyer's Creed, had been Learning and Religion enough (and God knows 'twas all many of the *Romish* Clergy for several Ages had) if all the rest might so quickly, and easily have been known, from the only Judgment and Determination of the Pope. But to proceed:

Let us now see what Proof can be produc'd out of Scripture, for this their Tradition of the Pope's Universal Regality? And here I shall premise what that great Champion of the *Roman* See has asserted:

(p) All that we are bound to believe with Certainty of Faith, must be contain'd (says he) in God's Word, in plain Words; or else evidently deducted from thence, by good consequence of Reason. The first place then to make this such (and indeed it had need be so, when 'tis commanded to be believed, upon no less penalty than Eternal Damnation) is that known place

(?) Bellar. de
Justif. lib. 3.
cap. 8.

(q) Rhemists
upon the
place.

of St. Matthew, Chap. 16. ver. 18. *Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.* Well, what's all this to the Pope? Yes, the Rhemists, in their Marginl Notes upon the place, with us to observe, that this Text (q) is the Gospel upon the Creation and Coronation of the Pope, and the Anniversary thereof: As though 'twas as true as Gospel, that what was there spoken to St. Peter, does accordingly belong to the Pope, by the Right of Succession; and that it was upon St. Peter's Person, and not his Confession that the Church was to be built: Whereas, he that reads those words with considering the occasion of them, will presently see the contrary appear; which was this: Our Savior having wrought many and signal Miracles among the *Jews*, such as neither they, nor their Fore-fathers had ever heard of: And being on his way to *Cæsarea Philippi*, he ask'd his Disciples, what Opinion the Multitude had of him? Saying, *Whom do men say that I the Son of man am?* And they answered, that some said, he was *John the Baptist*, some *Elias*, others *Jeremias*, or one of the Prophets: Then ver. 15. he ask'd them all again (not Peter only) *Whom say ye that I am?* Upon which St. Peter (being usually the most forward both in questioning and responding) made this Answer, *Thou art Christ,*
the

the Son of the living God. Then says our Saviour, *And I say unto thee, that thou art Peter, and upon this Rock I will build my Church :* By which 'tis manifest, that the Foundation Stone upon which the Church was to be built, was not *St. Peter's Person*, but his *Confession* : For 'tis unlikely that Christ would build upon that person, who within four verses, is described by the name of *Satan* ; and that *St. Peter* should not be pult up, and to shew to the first Church, how improbable 'twas, that this person should be a Foundation, and to distinguish the frailty of the man from the Foundation of Faith, *St. Matthew* has joyn'd both the Stories together.

That the Fathers interpreted it of *St. Peter's Confession*, and not his Person, that the Church was to be built, let us hear them speak for themselves : And first for *St. Augustin* ; (r) Upon this Rock (says he) which thou hast acknowledged, upon this Rock which thou hast known, saying, Thou art the Son of the Living God, I will build my Church, that is, upon my self, the Son of the Living God, I will build my Church. *St. Ambrose* (s) Upon this Rock I will build my Church, that is, in the Confession of this Catholick Faith ; therefore Faith (says he) is the Foundation of the Church. *St. Chrysostom* (t) 'Twas upon

(r) Aug. de
dever. Dom.
secund. Matth.
ser. 13.

(s) Amb. in 2;
cap. Ephes.

(t) Chrysost.
Hom. 55. in
Matth.

(u) Hilar. l. 6.
de Trin.

(w) Super
confessionem,
non super Pe-
trum. *Ferus lib.*
3. Comment.
in Matth. p. 24.

(x) Abulensis
in Matth. 16.

(y) Per Petrum intellexe-
runt Confessionem Petri —
Apud quosdam Pontifices
Leo primus, Agatho, Nicolaus
primus, Adrianus primus in
suis decret. Stapleton. de
doctrin. princip. Controv. 2.
lib. 6. c. 2. pag. 208.

St. Peter's Faith and Confession, and not upon his Person, that Christ designed to build his Church. And St. Hilary, (u) This alone is the most happy Rock of Faith, confess'd by the Mouth of St. Peter, Thou art the Son of the Living God, upon this Rock of Confession is the Building of the Church. Indeed, St. John did not more plainly point him out to be the Lamb of God, than the Fathers did him to be the Rock. Nay, such is the Strength of the Truth, that several of the Romanists themselves have expounded it, not of St. Peter's Person, but his Confession. (w) Upon this Rock, that is, (says *Ferus*) the Confession of St. Peter, and not upon Peter. Bishop *Abulensis* says (x) Not upon Peter, but his Confession; and he speaks absolutely of the Confession it self, in abstraction, without relation to St. Peter; and gives this reason, because that after this Confession thus made, Peter himself failed in his Faith, by denying his Master. Nay, no fewer than four of the Popes, (y) *Leo* the First, *Agatho* the First, *Nicolas* the First, and *Adrian* the First, all of them Firsts, and therefore more Ancient than all others of their names have (as is witnessed by themselves) expounded the Rock, to mean the Confession of St.

St. *Peter*, in acknowledging Christ to be the Son of God. Indeed the greatest Dictator, that ever possessed the Roman Chair, was of this Assertion, even Gregory the Seventh, *alias Hildebrand*, who, Anno 1077. inciting *Rudolph*, Duke of *Suevia*, to rebell against his Lord and Master, the Emperor *Henry* the Fourth, sent to the same Duke a Crown with this Inscription, *Petra dedit Petro Romam, tibi Papa Coronam*. In which Inscription, that Pope, who wickedly divided the Subject from his Prince, did notwithstanding truly distinguish *Petra* from *Petrus*: Thus 'tis evident, not only from our, but their own Expositors (and some of them no less than Popes) that this place has no relation to St. *Peter's* Person, but his Confession.

Besides, St. *Peter* was not more called a Stone here, than all the rest are elsewhere; for every one of the Apostles have the same Title bestowed upon them, *Rev.* 21. 14. where the Wall of the City has twelve Foundations, and upon them twelve Names of the twelve Apostles, of which every one, in respect of his Power and Dignity in the Church, is particularly compared to a Precious Stone, *ver.* 18. and when the Wall of that City, the Church, was measured by the Angel, 'tis found to be one hundred forty four Cubits, that is, twelve times twelve: from

whence 'tis clear, that an equal Portion, or Province is assigned to each of them. But suppose St. Peter was the first Stone in the Rank, where there was Priority of Order, without Superiority of Power, because he was the most Ancient in Years, one of the most Familiar with our Saviour ; What's all this to the Pope's Universal Supremacy ? Nothing at all.

And for the following words, *I will give thee the Keys of Heaven, &c.* What is meant by Keys, is very well known to denote the empowering of him to exercise Censures, to exclude notorious and impertinent Offenders ; yet upon their Repentance, to open the Door, and receive them into the Church again ; and what he did in this kind, as he ought, should be made good in Heaven. And what was here promised to St. Peter, was given to all the rest in *John 20. ver. 21. As my Father sent me, so send I you, &c. He sent me to open Heaven to the Penitent ; so send I you : He sent me to preach Liberty to the Captives, so send I you : whose Sins ye remit, they are remitted, and whose Sins ye retain, they are retained.* A larger Commission than this cannot be granted, without the Old Gentleman will make St. Peter to have a greater Command than his Master.

Indeed, that Faithful Servant of the Roman Greatness, Cardinal Bellarmín, (z) when

(2) when he has rack'd his Reason to the highest Pin, is forced to admit of three Exceptions of the Protestants, which at once overthrows all that he designs to prove. First, we assert, that 'as Christ ask'd (not St. Peter only, but) all the rest, *Whom say ye that I am?* Peter answered for all the rest, *Thou art Christ, the Son of the Living God*: For all could not respond at once, neither was it decent. So Christ replied unto him, as unto all; and therefore what was spoken unto him belong'd to them all: And so the Ancient Fathers, St. Chrysostom, St. Jerome, and St. Austin interpret it, as they are cited by the said Cardinal; and he has nothing to alleadg, to make their Testimony void, but only adds this, St. Peter answered for all (says he) as the Prince and Head of all: Which in the true Sence we do not deny, neither makes it any thing for the Pope's Claim.

Secondly, We say, 'twas not upon St. Peter's Person, but his Confession, his Faith, (which was the Faith of all the rest of the Apostles) whereupon Christ would build his Church: And this the Fathers also teach, as he himself owns: (a) but (says he) They meant not St. Peter's Faith, without some relation to his Person. Well, What's this to the purpose? We admit both as to him, and all the rest of the Apostles, that their Persons

(2) Bellar. de
pont. Rom.
lib. 1. cap. 12.

(a) Ibid. c. 10.

may be said to be Foundations in some sort, (as 'tis intimated, *Rev.* 21, 14.) that is in regard of of the Faith and Doctrine which they taught; the Subject and Substance whereof was, that *Jesus* which they preach'd, was the *Messiah* so oft foretold of by the Prophets.

Thirdly We declare, that whatsoever was promis'd to St. *Peter* in the 16. of St. *Matthew*, was certainly given to all the rest, in St. *John* 20. 23. where our Saviour said to all the Apostles together, *Whose Sins ye remit, they are remitted, and whose Sins ye retain, they are retained:* And (b) the Fathers sufficiently aver the same. All which he cannot deny, only adds, (least he should say nothing) That St. *Peter* was a chief Man among the rest, which is not the Question, neither ever was it deny'd by the Church of *England*.

(b) Cyprian. de simp. Prælat.
Hilar. lib. 6.
de Trin.
Hieron. lib. 1.
ad Jovin.

Another place produc'd by their Cardinal, is, *John* 21. verse 15. from whence (says he) (c) 'tis apparent, that Christ gave more to St. *Peter*, than he did to any other of the Apostles: For there our Saviour directs his Speech to St. *Peter* alone, by name, *Simon Joanna*, and *diligis me plus his?* Unto which, when St. *Peter* made answer, he adds, *Feed my Sheep*. And there can no cause or reason be imagined (says *Bellarmin*) why upon St. *Peter's* Answer of his singular Love above the rest, Christ should singularly say to him, *Pasce*
above

(c) Bellar. de Pont. Rom.
lib. 1. cap. 12.

over me, if he gave him not something above the rest ; if to him that loved more he gave not more, *id est*, the Care of the whole Flock, *Over me* : There is the Lambs, that's the Laity, the little sheep, the Clergy, and the strong Sheep, the Apostles. Hereticks (he means all that are not of their now *Roman Creed*) indeed (says he) deny this Division. And indeed they have good reason so to do : For there is no Commission granted, but a Command imposed, to look to his Office as a good Pastor : For (d) *ποιμαίνεις* is (d) 1 Pet. 5. 2. given as well to the Elders of the Church, as to St. Peter : And by his good Favor, there is another Cause (though he is pleased to take no notice of it) why our Saviour address'd himself to St. Peter three times, because at his Arraignment, he had deny'd him thrice, when no other Disciple (save Judas) did once ; Christ therefore puts him in mind of this his Denyal, by thrice repeating the Question, Simon, *Lovest thou me?* And whereas he adds more than these, 'twas to engage, and let him know, that as he had been more signal in denying of him than any of the other ; so now 'twas his Duty to be more Eminent in loving of him. So says Cyril (e) Because he denyed thrice at his Passion, therefore a three-fold Confession of Love was required of him. And a threefold Confession (says St. Austin) (f) answers to a threefold Negation, that the

(e) Cyril super Johan. lib. 12. cap. 64.

(f) Aug. tract. in Johan.

the Tongue may exprefs as much in love, as it did in fear: So that the words of our Saviour, were rather a Stay of St. Peter's Weakness, than a Note of his Worthyness, or a Proof of his Supremacy.

Yet it would make any man living (but a *Roman Catholick*) stand in amaze, to see how they wrest this and other places of Scripture, to make good the Pope's Grandeur: For what can be signified here by *Feed*, but only a Charge given to St. Peter, to be diligent in instructing his Brethren in the Precepts of Christianity? And so the Fathers always understood it: But behold their new Gloss, *Pasce Ovem*, *id est*, as *Baronius* interprets it, *Supremam in Ecclesia Dominium tibi affere*, Take to thy self the Highest Dominion in the Church: Or, as *Bellarmino*, *Regio more impera*, Rule and Command after the manner of Kings: As if he would of set purpose contradict Christ's words, *The Kings of Nations exercise Dominion over them, but ye shall not do so*. The Greek word *ποιμαίνειν* (though most commoly it signifie to Feed, yet) sometimes signifies to Govern; but *ἐκτρέφειν*, always to feed; yet observe, *ἐκτρέφειν* is twice in the Text, for *ποιμαίνειν* once; but they catch at Government, and let go Feeding: In like manner, they make the receiving of the Keys of the Kingdom of Heaven, to be an empowering to exclude from the Kingdoms of

of the Earth. *Christ restrains the Keys to Sins*, (John 20. 23. *Whose sins ye loose*) they extend them to Laws, Oaths, and Vows; *Whatsoever thou bindest*, that is, whatsoever League of Wickedness, Conspiracy, Treason, or Rebellion thou tiest, shall be ratified in Heaven; and whatsoever thou loosest, be it Bonds of Laws, Duty, Faith, Obedience, or Allegiance, it shall be loosed in Heaven. If this be so, our Saviour should rather have said to St. Peter, When thou art (not converted but) perverted (by such Doctrine) strengthen thy Brethren in their Evils, with hope of Reward from God for breaking his Laws. This is most damnable Doctrine, not only against Religion, but against Common Civility, Sense and Reason; yet there want not those who (from this, and the fore-cited Text of *Pasce Oves meas*) have positively taught (and amongst these, *Becanus* and *Suarez*, two Famous Jesuites, in their most Infamous Books) That the Pope has Power to chastise with Temporal Punishment, yea, with Death, such Princes as are undutiful to him.

But if these are but the Opinions of some probable Doctors, we may have the same asserted by an infallible one. Pope *Innocent* the Third, who, that he may seem to exact this Plenitude of Authority by Divine Law, makes his Pa-
pal

pal Decree, concluding (g) the Emperors to be subject to the Popes,

(g) *Deus creavit dua Lumina in Coelo, Solem & Lunam, id est, duas instituit dignitates, quae sunt Pontificalis & Regalis, ut quanta sit inter Solem & Lunam, tanta inter Papam & Imperatorem cognoscatur differentia, &c. ex C. Salutaris de major. & obediencia.*

because it is written, *God made two great Lights, the Sun to rule the Day, and the Moon to govern the Night.* Upon which Gloss, the Divines and Canonists (the Pope's Parasites) say, That every Emperor borrows his

Power from the Pope, as the Moon does her Light from the Sun; and therefore is to submit himself to the Pope; and that

(h) *Bellar. l. 5. de pont. Rom. cap. 7.*

(h) not by the Order of Charity, but Duty of Subornation and Subjection: which again the Popes exact of them (when they design to dispossess them of their Kingdoms, or deprive them of their Lives) from pretence of Scripture, alledging in their Bulls, for their Warrant, that Saying of the Prophet, *Jer. 1. (1) Behold, I have constituted thee above Nations, and Kingdoms, to plant, and to root out, to build, and to destroy.*

(i) *Paulus Episcop. Servus Servorum Dei, &c. Nos in justificatione Sede*

constituti juxta Prophetæ vaticinium dicentis. Ecce te constitui super Gentes & Regna, ut evellat, destruas, plantes, ædifices. Bulla Pauli 3. adversus Henricum Octavum Angliæ Regem. Pius Episcopus, &c. — cui data est omnis potestas in Cœlis & Terris, quem super omnes gentes, & Regna omnia constituit Deus, ut evellat, destruat, dissipat, disperdat, &c. Bulla Pii 5. in Elizabetham Angliæ Reginam.

Blessed God! that the World should be so bewitched by them, as to account them Pastors

Pastors of the Church, who feed their People with Swords, Daggers and Pistols: For what else mean these Expositions, whereby the word of God is so notoriously profaned, for Patronizing of Rebellion and Murders? Whereas the Text has no other meaning than the Prophetical Function, in planting of Vertue, and rooting out Vice; by Preaching, as *Gregory the Great*, (m) (one of the best of their Popes) does confess; and honest *St. Bernard* was Master of so much Courage, as to condemn the Papal Gloss, as it were to the Pope's own Face, writing to Pope *Eugenius* in these words, (n) What is there in this Text, concerning pulling up, rooting out, and destroying, that soundeth of such Pride? Wherein, under the Figurative Speech of Rural Sweat, is expressed the Spiritual Labor; wherein there is a signification of MINISTRATION, not of DOMINION. Wherefore be you (speaking to the Pope) a Prophet: But will you be more than a Prophet? If you be wise, then you will be content with the measure that God has measured unto you: Whatsoever is more, is from Evil.

From

(n) *Greg. Pastoral. Cur. part. 3. Admonit. 35.*

(n) Ut evellas, &c. quid horum factum sonat? Rusticam magis sudoris schemate labor spiritualis expressus est, — ut nos etiam sentiamus magis esse nobis impositum MINISTERIUM, non DOMINIUM datum. — Esto Propheta; sed nunquid plus quam Propheta? Si sapias, eris contentus mensura quam tibi mensus est Deus; nam quod amplius est à *Malo* est *Ber. lib. 2. Confid. ad Eugenium, cap. 6.*

From whence 'tis plain, that In St. Bernard's Opinion, the Popes might have proved, for their Advantage, out of that Text, rather a Right to become GARDENERS and CARPENTERS, for rooting out Weeds, and destroying of Buildings, than GENERALS of HOASTS, for Conquest and Subjection of Kingdoms. Notwithstanding some of the Old Gentlemen (o) (as they themselves tell us) have not been idle, but have put their Positions in Practice, by deposing Kings and Emperors, and sporting themselves with their Crowns and Scepters. But to proceed :

(o) Bellar. l. 5.
de pont. Rom.
cap. 8.

The next place allcadg'd for St. Peter's Regality, is the 22^d. of St. Luke, and the 32. verse, where Christ ('tis confess'd) did direct his Speech to St. Peter alone, saying *But I have prayed for thee that thy Faith fail not, and when thou art converted, strengthen thy Brethren.* This we own, denotes as great a Priviledge granted to St. Peter, as any thing vested with Mortality can enjoy: For what could we have had more than an Infallible Assurance of Saving Grace, in this Life, and Salvation in the next? But what's this to the Pope? For 'twas matter of Salvation, not of Dominion, that our Saviour prayed for, for him. Christ here (according to Bel-
larmia's

Iarmin's Exposition) (p) obtain'd two Priviledges for St. Peter, in promising that his Faith should not fail. The First, That he should never depart from the True Faith in himself. The Second, That he should not teach others any thing contrary to the True Faith. Well, How can any part of this be derived from St. Peter to the Pope? The First of these (says he) peradventure cannot; but the Second, without all doubt, redounds to his Successors. A doughty way of Reasoning indeed, when-as 'tis clear, our Saviour's Prayer was for one Person; and therefore he says, *I have prayed for thee*, that is, for St. Peter himself, and not for a whole Body of Successors: For then he should have said, *I have prayed for thee*, and all that shall succeed thee in the Roman See: For 'tis a Maxim in Law, that *Allo moritur cum Persona*; and

a Personal and Singular Priviledge (says a Jesuit)

(q) Is that which is granted unto an Individual Person, with Expression of his Name: And this Priviledge does not extend to any other; but dies with the Person to whom it is granted: So that 'tis plain, they must first raise up St. Peter from the

Dead,

(p) Duo Priviledgia, &c. Belar. lib. 4. de pont. Rom. cap. 3.

(q) Privilegium personale singulareret, quod Individuæ personæ, individuò tantum conceditur, expresso ejus Nominè — & hoc in jure absolute vocatur personale, — tale non transgreditur personam. Salas de leg. qu. 96. Tract. 14. § 2. disp. 17. cum personâ extinguatur. Ibid.

Dead, and place him again in the *Roman* Chair, before they can challenge the Priviledge of *Peter*, as proper to the Pope.

Indeed, he that reads that Chapter with Attention, shall find, that there is no place in all the Sacred Writ, that makes more against the Pope's Claim to a Temporal Domination than that does: For the Priests and Scribes seeking to kill our Saviour at the Passover, and *Judas* possess'd with a Resolution to betray him; and the day of slaying the Passover being come, Christ celebrates the same with his Apostles, which he declares, *Till the Kingdom of God was come he would do no more*; and withall told them, *That one of them was to betray him*. Hereupon they entred into a Debate, and questioned which of them it should be? And (seeing the next Passover, their Master would keep, should be in the Kingdom of God) fall into a Contention, who should be the Greatest Man? For the *Jews* had a Conceit, that their *Messiah* should have a Temporal Kingdom, Reign and Conquer here upon Earth; and that was the Reason that made Old Wife *Zebedee* (r) petition so heartily for her two Sons, that the one might sit at his Right Hand, the other at his Left in his Kingdom, meaning his Terrestrial one: For Women are usually for present

sent Possessions, and seldom address for Reversions. And that the rest of the Disciples, as well as *James* and *John*, the Sons of *Zebedee*, were touch'd with the desire of Dominion, appears from the Question they propos'd to Christ, as 'tis recorded in the first of the *Acts*, and the sixth verse, *Wilt thou at this time restore the Kingdom again unto Israel?* Hoping that if so, they should have considerable Commands under him, having forgot the Answer he gave *Pilate* at his Arraignment, when he ask'd him concerning his Regality; (g) *My Kingdom is not of this World.* He came not to meddle

(g) John 18.

36. with the Rights of Princes, or to dispose of Crowns and Scepters; all that he aim'd at, was, to possess them with a firm Belief of another World; and by the most powerful Motives, to persuade them to Repentance, and a Sober, Righteous, and Godly Life. And if they did these things, whatever Troubles, and Difficulties they met with in this World, should be abundantly recompensed in that to come; but as for any Power or Reward to bestow upon them at present, he utterly disclaim'd; and therefore told them "That the Kings
"of the Nations had Dominion over
"their Subjects, and are called by a
"Name (in *Hebrew*) that signifies boun-
F tiful;

"tiful; but I cannot be so to you;
 "you must endeavor to serve one ano-
 "ther; I ordain you a Kingdom; but
 "'tis such as my Father has ordained
 "mee; a Kingdom that I am now to pur-
 "chase with my Blood, and not to
 "possess till my second Coming: Then
 "ye shall eat and drink at my Table, and
 "sit on Thrones, judging the twelve
 "Tribes of *Israel*. And then addressing
 himself to *St. Peter*, he says, *Simon, Si-*
mon, Satan hath desired to sift you, &c.
 that is, seeks by Suggesting a present
 Domination, to weaken thy Faith of the
 Future; but I have prayed for thee,
 that thy Faith shall not fail; thou there-
 fore (observe this) being converted,
 that is, understanding my Kingdom,
 not to be of this, but of another World,
 confirm the same Faith in thy Brethren.
 To which *St. Peter* answered (as one
 that no more expected any Temporal
 Authority) (t) "Lord I am ready to
 "go with thee, not only unto Prison,
 "but unto Death. Whereby 'tis mani-
 fest, that *Saint Peter* had not only no
 Jurisdiction given him in this World,
 but a Charge to teach (and it were well,
 if the Old Gentleman would become
 one of his Scholars) all the rest that they
 should have none.

(t) Verse 33.

Thus

Thus 'tis clear, that there is nothing in this, of *I have prayed for thee*, or any the other alladged Texts, that appropriates more to Saint Peter, than was granted to all the rest in their General Commission, "As my Father sent me so send I you. And Cardinal *Cassan*, as Learned a Gentleman as Cardinal *Bellarmino*, publicly avers as much, (u) "Peter (says he) received no greater Authority from Christ than did the other Apostles.

Nothing was said to him which was not spoken to them. Nay, he proceeds farther, particularly insisting upon the objected Scriptures; and concludes, that the other Apostles were equally called Stones, had equally the Keys of the Kingdom of Heaven delivered unto them; and equally received the Charge of Teaching; that is, feeding the Flock of Christ.

For had there been any such power lodged in Saint Peter, Saint Paul would not have told the *Galatians* as he did (when being vex'd with false Teachers, who (as St. *Hieron* comments) (w) *af-* um Christi cum lege veteri miscuisse. Deinde Pauli Auctoritatem præ illis jam nominatis Apostolis hujusmodi sermonibus elevare studebant; non Paulus hic secundus, nam hic Apostolorum Discipulus, illi Jesu Christi, &c. *Hieron*. Præf. in Epist. ad Gal.

(u) Petrus nihil plus potestatis accepit aliis Apostolis, &c. Nam, &c. *Cassan*. Card. Concord. Cathol. lib. 2. cap. 13.

(w) Pseudopostoli afferebant Petrum & Jacobum & totas Judææ Ecclesias, Evangelium

firmed, that *Peter*, *James*, and all the Churches of the *Jews*, did mingle the Ceremonial Law and Gospel together; and all this, that they might lessen and vilifie the Authority of Saint *Paul*, in respect of them; as though they had been the Disciples of Christ, and he the Disciple of the Apostles: That he

- (x) Gal. i. i. (x) was an Apostle, not of Men, nor by man; but of Jesus Christ, &c. utterly renouncing and disclaiming all Acknowledgement of Subjection to Saint *Peter*, or any other, having received his Commission from Heaven. In Obedience to which Commission he acted, (y) "Immediately (says he) I conferred not with Flesh and Blood, neither went I up to *Jerusalem* to them that were Apostles before me; but "I went into *Arabia*, and returned again unto *Damascus*. What durst Saint *Paul* preach without a Licence from Saint *Peter*? Yes, he would not so much as go to *Jerusalem*, least he might have been accused for receiving of his Authority, either from *Peter* alone, or joyntly from the Colledge of the Apostles. He went up indeed three years after (a long time sure, not to give an account of his Preaching, had Saint *Peter* been left Christ's Vicar, and the Infallible Guide of the Church)

But

But 'twas not out of Subjection, but out of a brotherly Love and Affection, as appears from the Context.

For fourteen years after making a second visit, and speaking of the Chiefest he met with there, he says (z.) Those who (r) Gal. 2. 6. seemed to be somewhat, in Conference added nothing unto him: And who those were, he expresses, *James, Peter, and John*, preferring *James* before *Peter*. And why he did this, they themselves have told us (a) " Because

" (say they) *James* was Bishop of *Jerusalem*, where the Apostles were at this time, when Saint *Paul*

(a) Præmittitur *Jacobus*; quia erat Episcopus Hierosolymitanus. Rhemist. in Loco.

writ. Suppose it so, it must then follow, that *James* was, in that respect, Superior to Saint *Peter*: And of these he declares, that they added unto him nothing. [NOTHING,]

neither as to Doctrine nor Authority,

(b) as *Aquinas* has well observed. What (b) Nihil doctrinæ, aut potestatis. *Aquinas*.
got Saint *Paul* then by his Journey? Hear him speak for himself, " They

" gave unto me (says he) the right hand of Fellowship. Not (as all know) that Saint *Peter*, in so doing, acknowledges himself Saint *Paul*'s Inferior, but only as an act of Civility (and 'twere well, if the Old Gentleman at *Rome* would imitate him in it.) As due to all

Strangers of an equal Quality, as Saint Paul was, who both as to his Commission and Preaching, was as Eminent as Saint Peter: As he himself asserts.

(c) Gal. 2. 9. "When they saw (says he) that the

(d) *Rhemists*
upon this
place.

"Gospel of the Uncircumcision was committed unto me, as the Gospel of the Circumcision was unto Peter. Where, to seek no farther, the *Rhemists* themselves say, (d) "'Tis plain by this place, and others, that to them (that is, Saint Peter and Saint Paul) as the most Renowned Apostles, the Charge of all Nations was given, as divided into two parts, that is, Jews and Gentiles. Not exclusively: For the Authority of the Apostles was unlimited, as appears from their Commission given

(e) Matth. 28.
19.

by our Saviour, (e) *Go and teach all Nations*. And therefore often did, as well Saint Peter (notwithstanding this Division) preach to the *Gentiles*, as Saint Paul to the *Jews*; but yet the ordinary course of their Ministry was distinguish'd, Saint Peter to the *Jews*, and Saint Paul to the *Gentiles*; which was of Infinite Extent larger than the other. In which respect,

(f) Chrysost.
Hom. 18. in
Epist. ad Rom.

Saint Chrysostom does not stick to say, (f) "That the Universal Dispensation was committed to St. Paul.

Again,

Again, when Saint *Paul* writ to the *Corinthians*, he told them plainly, (g) 2 Cor. II. 5.

"That he was nothing Inferior unto the
 "Chief of the Apostles : *Ergo* not sub-
 ject unto Saint *Peter*. Thus 'tis evident,
 that the Apostles had no more dependen-
 cy on *Peter*, than he had on them : For
 where do we read, that ever he appoint-
 ed, limited, or restrained any of them ?
 Or where do we find, that he admit-
 ted any person (a Pride Saint *Peter* ab-
 horred) to kiss his Feet ? Or that he
 made any one Canon to direct them, or
 espoused of any Appeal for them ? Or
 commanded Reservation of any Great
 Case, as his special Prerogatives proper
 to himself, such as they attribute to the
 Pope, *id est*, (b) of admitting

any out of the Diocess of
 another, of absolving those
 that are excommunicate by
 another, of Canonizing
 Saints, of confirming Sy-
 nodes, of granting Plenary

Indulgences, of pardoning Simony, and
 almost an hundred the like Sins. We
 read indeed, that he was censured by
 them, and caused to give an account of
 his Actions, in the eleventh of the *Acts*,
 and that Saint *Paul* reprov'd him to
 his Face. Which, had he own'd Saint
Peter for his Superior, much more, be-

(b) These Appeals and Re-
 servations are recorded as
 proper to the Pope, by
Aquinas. *Jes. Inst. Moral.*
 part. 2. lib. 4. cap. 35.

lieved, that he was bound to subscribe to what ever he asserted, he would never have done; and that not privately, (i) Gal. 2. 11. but openly (i) even to his face, and that before all present: Nay, at *Antioch*, a Church of his own planting; and that, not for any error in Faith, but only for a Moral Scandal against the converted *Gentiles*.

Now, what Pope, since *Gregory* the First, would not look upon it as a grand Derogation from his Honor, to hear any Bishop stand in Contestation, and say, That he was not Inferior to the chief of all the Bishops in *Rome*, among whom the Pope himself was one? But should any Bishop now reprove the Old Gentleman, and that openly, in his Metropolitan City, and that not for a matter of Faith, but for some Scandal given to the Church. What a Boldness, what a Contumely; nay, what a Damping Crime would this be? Never to be pardoned there, nor (without a vast Sum of Money) in Purgatory neither; but for ever to be Anathemiz'd with Bell, Book and Candle. Yet Saint *Peter* was not of this Humor: For he took it well at Saint *Paul's* Hands, as appears afterwards: For, when Arming the Christians against the Seductions of the *Gnosticks*, by advising them to account, that the Long-suffering

fering of the Lord is Salvation; (1: quotes Saint *Paul*) (k) Even as our Beloved Brother *Paul* also, (says he) According to the Wisdom given unto him, has written unto you. He does not in Pride (like his pretended Successor) say, 'I tell you 'tis so, and you are "bound upon penalty of Eternal Damnation to believe me: But without any self respect he appeals to Saint *Paul*, and cites him *ad Corroborandum* in his Sermon.

Now had Saint *Paul* quoted Saint *Peter*, saying, as our Beloved Brother *Peter* has also writ: Or, had Saint *Peter* said of himself as Saint *Paul* once did, (i) I have the Care of all the Churches: These two (to omit the rest) would have seemed to the Assertors of the Pope's Grandeur, a firmer Foundation than the word *Rock*; and have caused them to lay down their former Insultation, raised from the depraved Sense of those Scriptures, *Blessed art thou Simon*; or, *I have prayed for thee*; or *Feed thou my Flock*; or any other the like, whereby they labour to make a Monarch of Saint *Peter*, and (by consequence) of the Pope, over all Churches; (nay, and all Empires too) in the World; who, had there been any such thing due to Saint *Peter*, is as far from being his Successor,

(k) 2 Pet. 3: 15.

(i) 1 Cor. 12: 28.

(*) Canon fi
Papa 6. &c.
apud Gratian.
distinct. 40.

cessor, as he is from being of his Temper: For he willingly suffered Reproof; but none must presume to reprove him. No, (m) although he draw innumerable multitudes of Souls with himself into Hell. What Mortal Man, in whom there is any Understanding of God or Goodness, can be of this Faith? I am sure Saint *Peter* was not: For he was not offended at Saint *Paul*, when he reprov'd him; and that not for matter of Faith, but for matter of Fact; and therefore we may say of his Successor, (though he pretends no greater Power than what he derives from him) "That a Greater than *Peter* is here.

(n) Chrysost.
Hom. 18. in
Epist. ad
Rom.

Saint *Peter*, was not alone in managing the Great Affairs of the Church during his Life; there was the Eleven Apostles; and Saint *Paul*, as great an Apostle as himself; nay, (if we dare believe Saint *Chrysostom*) (n) much Greater: For he writ more, he planted more Churches than Saint *Peter*; he labour'd more abundantly than them all: For he preached from *Jerusalem* round about to *Illyricum*, as Saint *Jerome* attests, from the Red Sea, to the Great Ocean, so far as there is any Land. And now shall all the Employ, all the Care, all the Charge; (nay, a great deal more, the Church; being now so vastly

ly enlarged) that Saint Peter, Saint Paul, and all the rest had, lie upon the Shoulders of one Pope? And yet never a Cloven TONGUE to his Head. Surely a Greater than Peter is here.

And must St. John (that Blessed Evangelist, who at the time of Supper lean'd upon the Breast of our Saviour, when Peter (o) (as Baronius relates) was but next after, Saint John, who was solicited by Saint Peter to ask a Question of Secrecie of his Master. Nay, Saint John, who (p) (in Saint Hieron's Account) out-liv'd Saint Peter thirty three years, prostrate himself before Linus, or Cletus, the next Successor of Saint Peter; and (had the Ceremony been so Old) do him the Honor as to kiss his Feet? Surely a greater than Peter is here.

(o) Anno 34. numb. 40.

(p) Saint Hieron says, that Saint John died sixty eight years after our Blessed Saviour's Passion, which was

Anno Christi 34. which two numbers added, make 102. Vide Hieronimum de Illust. Ecclesie Doct. in Johannem. The same Hieron. ibidem in Petrum, says, that Peter suffered Martyrdom, Anno Neronis ultimo, that is, Anno Christi 69. which out of 102. there remains 33. so long St. John out-lived St. Peter.

Thus while he declares, that he holds his Charter only from what was granted to Saint Peter, he at the same time assumes that Power Saint Peter never had: For he was but a Brother, a Fellow-Laborer, with the rest of the Apostles, who were as equally Authorized, Empowered,

(g) Matth. 7.
15, 16.

powered, and Commissionated by our Saviour as himself, who, if he had ever intended to have left such a Vicar upon Earth, whose Judgment all Christians should be bound to follow, he would never have left them to such a needless Tryal of Men's Doctrines by their Fruits (g) as he does: The short, and the plain way had been to have said, "There must
 "False Teachers arise: But remember,
 "that you are to follow the Bishop of
 "Rome; and if you will be saved, I
 "command you to hold Communion
 "with him. This had been the fullest and clearest Direction in the World; and no doubt, but if the Ever Blessed *Jesus* had meant any such thing, such was his Care, his Charity, his Love, for the Souls of Men, that this would have been one of the First and plainest Precepts of the Gospel. Whereas on the contrary, we have not one word of it, either from him, or any of his followers; neither was this Claim of the Bishop of *Rome*, as Infallible Judge, and Guide of the whole World, put in, till several Ages after. In the Primitive Time ('tis confess'd) he put in for a Primacy, as to Order, *Rome* being then the Imperial SEAT; but for a SUPREMACY, as to POWER, 'twas never known, much less decreed to be believed, upon
 penalty

penalty of ETERNAL DAMNATION, till the late Parliament of *Pius* the Fourth of *Trent*, who were as true Servants to his Interest, as was that of the Rump to *Olivers*, and of Credit much alike; being both (as 'tis now more than probable) of the Old Gentleman's setting up.

But suppose Saint *Peter* had that Power they ascribe him (which 'tis clear he never had) why might he not leave it among the *Jews* till they fell, he being himself the Preacher of Circumcision, and a great Lover of that Nation? *Eve* was not more truly named the Mother of all Living, than the Church of *Jerusalem* may be said to have been the Mother of all Churches believing. In which respect, the whole Christian World has given unto her the due, and honourable Title of Mother-hood: For almost 1300 years ago, an Hundred and Fifty Orthodox Fathers, assembled in a General Council at *Constantinople*, acknowledged (as they had known) that (r) *Jerusalem* was the first Church; which (to use the words of Saint *Hierom*)

(r) Concil.
Constantino-
politanum Oe-
cumenicum, 1

de Consecratione Cyrilli. Porro Ecclesie Hierosolymitanæ, quæ est ALIORUM OMNIUM MATER, Cyrillum Episcopum vobis ostendimus. Teste Baronio Anno 382. Numb. 15. pag. 571.

(s) Hieron. in
Ila. 2.

engendred (s) all the Churches of the World. But if not among the Jews, because he saw they would fall, why not at *Antioch*, a Church of his own planting? Saint *Paul* had as much to *Rome* as Saint *Peter*; nay, more; *Antioch* had the Primacy, they were first called Christians there: So that in that relation, she may be styl'd God-Mother to all other Churches after her; and 'twas a most famous Patriarchal See. Why not to Saint *Mark* the Evangelist, who was his own Disciple, and writ the Gospel from his Mouth, in that Renowned Church of *Alexandria*? No, 'tis clear (says *Bellarmino*) "That the Bishop of *Rome* does alone succeed Saint *Peter* in his Supremacy. But why so good Sir? 'Tis not to be found in Scripture, nor in the Decrees of the First General Councils. Oh but we find it in Tradition: What Tradition? That of the Church of *Rome*. I thought as much, for all his fair Flourishes of proving it from the Sacred Writ, that we must go thither for it. 'Tis hard they will not spare their own Testimony in their own Case, seeing our Saviour himself spared it in his. And did not great Pretenders oft fail in their Memories, I should never have believed, that Cardinal *Bellarmino* had laid it down for a Max-

im

im to be observed by all (†) " That (†) Bellar. de
 " the Apostles never propounded as com- verbo Dei.
 " mon Articles of Faith, other things lib. 4. cap. 11.
 " than the Articles of the Apostles
 " Creed, the Ten Commandments,
 " and some of the Sacraments; because
 " (says he) these things are simply ne-
 " cessary, and profitable for all men; the
 " rest are such as a man may be saved
 " without them. May he so? For ever
 " then let that Grand Curser be accursed,
 " who imposes (and that with no less Pe-
 " nalty than Eternal Damnation) new Tra-
 " ditional Articles of Faith, contrary to
 " what was taught by Christ and his Apo-
 " fles.

Indeed, if this (so much talk'd of.)
 Infallibility for Teaching and Governing
 of the Church, had been given to a
 Succession of Bishops in one particular
 See (whereas 'tis apparent it never was:
 For there is no necessity of any such
 thing in any one Man in the Church of
 God, because we have all points of Chri-
 stian Doctrine, necessary to Salvation,
 plainly and infallibly delivered in the
 Scriptures: Inasmuch, that if it were
 possible for an Angel from Heaven to
 come and teach otherwise, Saint Paul
 does confidently, and doubly pronounce
 him *Anathema*) yet 'tis unlikely the Bi-
 shops

shops of Rome should be the men: For what Person that has not clearly taken leave of his Understanding, can think it reasonable, that Children in Years and Knowledge, or Men of the most debauched Lives (such as many of the Popes have been) should be Infallible Governors of the Church?

Benedict the Ninth, was made Pope, when but Ten, or twelve Years old (as *Baronius* confesses) and ruled that Church Twenty Years. Now, was not this a rare Boy in Saint *Peter's* place to feed his Sheep (the Flocks they say of all CHRISTENDOM) by Doctrine and Example? Was not this a brave Fellow to interpret SCRIPTURES, to asswage QUESTIONS, and resolve DOUBTS? Was not this a fit Youth to call COUNCILS, and judge of their DECREES, to determine all CAUSES, depose KINGS, and command ANGELS? Let any Man, whose Wits are his own, judge. *Aristotle* thought a Boy not a fit Hearer of Moral Philosophy; yet must this Child be thought (nay, according to their new Tradition be believed,) a fit Teacher of the Highest Mysteries of CHRISTIANITY: Yea, to be Universal Oracle of the World, that has neither possibility to err himself, nor mislead others. Such

Ver-

Vertue It seems, has the OLD CHAIR
 at Rome, to infuse Learning into a Boy
 that knows not his GRAMMAR, that
 if he be but placed there, he immediate-
 ly becomes an Infallible DOCTOR.

And for Pope John the Twelfth,
 though he was somewhat Senior, (u) (s) He was
 (we cannot call him an Old Gentle- made Pope at
 man) yet he was a great deal worse: 18 years of
 For Baroni^{us} himself relates, that this age. Test Ba-
 John was accused of most Notorious rum. Anno 955.
 Crimes (w) A most Wicked Adulterer, § 1. & 2.
 and in the most wicked Degree and (w) Baroni^{us}
 Manner; insomuch, that he made the An. 963. §. 5.
 Holy Palace, a Stew, or Brothel-House;
 that he put out the Eyes of his Ghost-
 ly Father Bened, who died upon it;
 that he drank a Health to the Devil;
 and in playing at Dice, he commonly
 implored the Aid of Jupiter, Venus, and
 other Deities of the Heathens. Pope Sil-
 vester the Second entered by the Devil's
 Aid (as Cardinal Benno attests) (x) and
 by the Devil's Deceit, was quickly de- (x) Benno in
 stroyed again. And for Innocent the vita Hilde-
 Fourth, his Covetousness, Pride, and brandi.
 Tyranny was such, that it moved that
 no less Learned, than Modest, and Pi-
 ous Grosthead, Bishop of Lincoln, to re-
 prove him publicly; and at last, (his
 Oppressions daily encreasing in England)

(y) Mat. Paris
in Henrico
tertio.

(z) Johannes
23. tam disso-
lute virz, ut
vulgus homi-
num existimaret eum negare VITAM ETERNAM. Bellarm.
lib. 4. de Pont. Rom. c. 14.

forced him to write a sharp and severe Letter to the Old Gentleman ; (y) in which, he no less plainly, than truly told him, " That he was an Enemy to Christ, a " Murderer of Souls, and an Heretick. And Pope John the Twenty third, was of so dissolute a Life, (that Bellarmine confesses) (z) The Common People judged, That he thought there was no Life ETERNAL.

Indeed, 'tis wonderful, that Wise-men, for the maintaining the Pride and Pomp of a Sinful Man, should so strangely blind, befool and betray their Reasons: For there is nothing that can be more apparent to every Person, that consults the Histories of the Lives of the Popes, than that several of them have been so far from the Power of Infallibility, that they have not been Masters of common Honesty. And this not urged from the Testimonies of Protestants, but from the plain Confessions of the most Zealous Proctors and Advocates of the Roman Church. *Massonius* relates, (a) " Now a days (says he)

(a) In Pontificibus nemo hominè sanctitatem requirit ;

Optimi putantur, si vel leviter BONI sunt, vel minus MALI quàm ceteri mortales esse soleant. *Massonius de vita Popi.* in Julio 3.

none

none requires Sanctity in Popes, who
 are men held to be the best Popes,
 when either there is a little Goodness in
 them, or else when they are not worse
 than other sorts of Men are usually. And
Baronius, a Devout Son of the Roman
 Greatness, laments thus, (b) "O what
 a Face was then of the Roman Church!
 how filthy, when the most Rich, and
 withal the most sordid WHORES do-
 mined at Rome; by whose pleasure,
 a Bishops Seats were changed, Bishops
 placed, and (which is horrible to be
 heard or spoken) their Sweet-Hearts
 (False Bishops) intruded (blessed Fel-
 lows you may be sure) into Saint Pe-
 ter's SEAT.

(b) Baron. An.

912. §. 13. 14.

Good Saint Bernard, a Man of singu-
 lar Piety, makes this sad Complaint, (c)
 "Wo be unto this Generation (says he)
 for the Leaven of the Pharisees, which
 is Hypocrisie, if yet that may be call'd
 Hypocrisie, which for the abundance
 cannot, and for the Impudence desires
 not to be hid: All Friends, yet all are
 Enemies; all Necessaries, yet all are Ad-
 versaries; all of an Household, yet none
 peaceable; all Neighbours, yet every
 one seeks his own; the Ministers of
 Christ, but the Servants of Antichrist.
 And if any think this was not the Impie-

(c) Bernard in
Cantic. ferm.

33

ty of the Clergy (much less of the Popes) but of the Laity, (who would not be advised by their Pastors) that he deplores: Let us hear him speak in another place.

(d) Bern. ferm.
I. in Convers.
Paul.

(d) "From the Sole of the Foot, to the Crown of the Head, there is no Soundness. Iniquity (says he) is gone out from the Elder Judges, thy Vicars, which seem to rule thy People; and now we cannot say, like People, like Priests for the People are not so as the Priest. Alas, alas, O Lord God, those are the First and Chief in Persecution, who seem to love and bear the First and Chief place in thy Church. What can be more plain than this? For who bears the first place in the Church but the Pope? And such has been the Temper of several of the Old Gentlemen, that when their Cruelty wanted Employment abroad, it has extended it self to one another at home.

(e) See this story at large in Platina, Luitprandus, Bellarmine, and Baronius.

Witness that Disfmal and Tragical Story (e) of *Formosus*, a Cardinal, and Bishop, when *St. Peter's* pretended Successors were whirled about (not with the Spirit of Godliness, but) with the Spirit of Giddiness, when (as 'tis evident in that Relation) they had not only taken leave of their Infallibility, but Common Honesty, Civility and Humanity. Indeed, such was their Bestial Rage and Fury, that it did not only reach to the Death-bed, but

to the Grave, in digging up Bones, dis-
 membering Dead Carcasses, derogating
 from their Persons, abrogating their Acts,
 degrading their Prelates by their Predeces-
 sors prefer'd, Pope against Pope, one Head
 of the Church against another, and Coun-
 cils against Councils, setting the World
 in amaze, dissolving Religion and Go-
 vernment, that men knew not what to
 think, believe or do; so turbulent, cruel,
 and abominably wicked were the then
 Guides of the *Roman Church*.

Nay, *Hildebrand*, afterwards sty'd *Gre-
 gory the VII.* that *Hildebrand* to whom
 the Old Gentleman stands indebted (f) for
 all his usurp'd Greatness: (for this
 is he that first advanced *Rome* to be the
 Mother of all Churches. This is he that
 decreed, that the Bishop of *Rome*, if Ca-
 nonically ordained, is by the Merits of
St. Peter undoubtedly made Holy. This
 is he that taking advantage of the weak-
 ness of the *German Princes*, who by Ci-
 vil Discords and Wars, had wasted them-
 selves, was so daring, as not only to ex-
 communicate, but to deprive the Empe-
 ror of his Empire. A thing beyond the
 Custom of his Ancestors, and never known
 till that Age. Was a grand Magician, a
 Necromancer; and by the help of the
 Devil, ascended the Papal Throne, as the

(f) Vide Di-
 ctatus Papæ,
Gregorij 7. apud Baranum,
Annalium.
 Tom. 77. ad
 Annum 1076.
 §. 31, 32, &c.
 & *Placitum in*
Greg. 7.

(e) *Johannes
Tribemius,
Johannes A-
ventinus, Ma-
rianus Scotus,*

Historians of those Times (e) (though
Baronius would gladly excuse him) have
recorded.

etc. All quoted by Bishop *Usher*.

(b) *Genebrard-
di Chronolo-
gia, ad Annum
901. lib. 4.
pag. 807.*

To conclude, their own *Genebrard* re-
ports, that six (b) of the Popes toge-
ther, were Apostolical; and not Apostoll-
cal. So that particularly to discourse the
Profane, Proud, and Bloody Lives; not
only of them, but of several others, both
before and after them, were endless: Yet
I shall instance in one act of their Pride,
daily practis'd (and I think 'tis not to
be paralleld) at the Installation of a Pope,
and 'tis this: (i) As soon as a Cardinal
is elected Pope, a Deacon cries aloud, *Ad
Adorationem*: Then the Cardinals lead
him from the Conclave, to an adjacent
Chappel, and with their Hands, set him
upon the Altar, the place where they pre-
tend to sacrifice Jesus Christ in the Mass;
and there on their Knees, they bestow
humble Adoration upon him, in the same
manner, as they adore the *Sacrament* of
the Altar, which they hold to be God.
After this, that nothing may be wanting
for a farther demonstration of his Pride,
he goes in Solemn Procession, causing
that which he sules God to be carried
before him upon a White Horse with a
Bell,

(i) *See Dr. Du
Moulin's Papal
Tyranny p. 61.
and Sacramen-
tum Rom.
Eccles. lib. 1.
pag. 8. Editio-
nis Romæ.
1560.*

Bell, hanging at his Neck, under a Canopy supported by four *Roman* Citizens; but himself is born upon the Shoulders of Men, and the Greatest of Men; the (k) Emperor himself, if present; lending his Shoulder to the Chair. Thus does he make good his Title of *Servus Servorum Dei*; whenas 'tis disputable, if the Devil were in his Chair, whether he could act a higher piece of Pride or no. Yet this is their rare *Roman* Guide: This is their Successor of *St. Peter*: This is he, whom they would make the World believe, is the very Mouth and Organ of the Holy Ghost: Nay, this is he that has Power (if well paid) to pardon Sin at his pleasure, and give a Dispensation for any Impiety, whether against God or Man.

(k) Vide dictum Ceremoniarum librum pag. 16, 17. de ordine Processionis ad Lateranum.

ROME'S Tradition,
THE
L A W
AND
G O S P E L'S
DESTRUCTION

The Second Part.

HAVING in the Former Treatise, discussed some of the *Romish* Traditions, I shall now proceed; and another of them is,

(a)

(a) "That there are truly, and properly Seven Sacraments

(a) *Profiteor quoque Septem esse, verè & propriè Sacramenta novæ Legis, à Iesu Christo Domino nostro instituta, atque ad salutem humani generis, &c. Vide Eulæi Pii Quarti, super forma Juramenti professionis Fidel in Concil. Trident. Sess. 24. cap. 12. de Reformatione, pag. 451. Antwerp. 1633.*

"of the New Law, instituted by our Lord Jesus Christ, and necessary to the Salvation of Mankind. Indeed, 'tis agreed on both Sides, that the Sacraments of the New Law, were instituted by Christ: For He only has Authority to Seal the Charter, in whose Power 'tis only to grant it. The

Difference then between the Church of Rome and us, stands in this: In the two proper Sacraments of Baptism and the Lords Supper, we have the Element and the Institution, in the other Five, viz. Confirmation, Penance, Orders, Extreme Unction, and Matrimony, there wants both; and therefore in a Right Sense, are not to be taken for Sacraments. In Baptism, the Element is Water; in the Lords Supper, Bread and Wine. Baptism has the words of Institution (b) "Go teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The Lords Supper has likewise the same;

(b) *Mat. 28. 19.* "Go teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. The

(c) *Luke 22. 19.* (c) "Do this in Remembrance of me: And

And therefore we say, these two are properly, and truly called Sacraments, because in them, the Element is joyned to the Word; and they take their Ordinance from Christ, and are Visible Signs of an Invisible Saving Grace.

But as for the other, we cannot own them for Sacraments, because they have not the like Institution. Confirmation was ordained by the Apostles; but the *Trent Council* confesses, the Sacraments were ordained by Christ. Penance, and Orders have not any outward Element joyned to the Word. And as for Extreme Unction, with which they shut up, and end their Romish Race in this World, 'tis unwarrantable; For whereas they have only

two Texts (d) for it; (d) Mark, 6. 13. James

they both fail them, as (e) Bellarmine Lib. 1. de

their own (e) Doctors ingenuously confess: For Extr. Unct. cap. 2. Cajetan.

in Juc. 3. Star. Tom. 4.

these Scriptures in Saint Dis. 39. §. 1.

Mark, and Saint James,

speake only of Anointing with Oyl, for

the Miraculous Curing of the Sick;

But they use Anointing to no such end;

but only when Men are Irrecoverable,

and ready to depart out of this Life.

And for Matrimony, 'twas not ordained

by Christ in the New Testament; * Gen. 2. 24.

but by God himself * in Paradise;

and

and it passeth any Understanding (but that of a Papist) how Marriage should be counted an Holy Thing (as every Sacrament is termed) and yet must be forbidden to many Christians: Yea, to maintain that Fornication (in the Priests Case) must be tolerated before it, how

If therefore a General Council (as they call that of *Trent*) shall accurse, not only those that deny the Number, (but *Si quis dixerit*) if any shall say, there are either more or less than Seven, then wo be to the Greatest part of the Christian World, who disclaim this Traditional Decree: Wo be to the Ancient Church of *Rome*, who knew nothing of it. Nay, Woe be to the Fathers: For if they be convened before this Synod, they will all stand Guilty of the Curse: For they mention but two as properly called Sacraments (though 'tis confess'd) of things styl'd Sacraments, improperly they speak of more than Seven. Now if *Bellar-*
mine's Reason stand good (f) that is sufficient (for an Article of Faith)

(f) Satis esse debet quod Patres in variis locis, aut certe varii Patres ejusdem Aetatis omnium septem Sacramentorum alicubi, meminerint.

" That the Fathers in divers places, *Bellar. de effectis Sac. li. 2. c. 24.*

" OR

" on divers Fathers of the same Age,
 " in some place, make mention of their
 " *Trent* Sacraments. Why should not all
 the Sacraments (mentioned by the Fa-
 thers) be concluded by the same Rea-
 son, for proper and true Sacraments,
 as well as those of theirs ? Which, if
 so, they may decree Seventy, as well
 as Seven Sacraments. No, the Assem-
 bly of *Trent*, have determined no more;
 and he professes (g) " This
 " Testimony ought to suf-
 " fice if they had (as in-
 " deed they have not) no
 " other. For surely, had
 not Evidence been scarce,
 they would never have
 grounded an Article of Faith on the
 Decree of a late Council. Yet the Car-
 dinal proceeds farther, and tells us,
 " That the Authority of this Synod, is
 " not only available for this point, but
 " for all Articles of Faith;
 " that (h) If we should
 " take away the Credit
 " of the Church, (mean-
 " ing the *Roman* Church,
 " as their use is)
 " and Council of *Trent*,
 " the Decrees of other
 " Councils : Nay, even Christian Faith
 " it self might be called in Question.
 If

(g) Quod Testimonium e-
 tiamsi nullum haberemus a-
 liud, deberet sufficere. Bel-
 lar. Tom. 3. de effectis Sacr.
 lib. 2. cap. 2.

(h) Si tollamus Authorita-
 tem presentis Ecclesie, &
 presentis Concilii in dubi-
 um potest omnia alio-
 rum Conciliorum Decreta,
 & tota fides Christiana.
 Idem. ibid.

If by Christian Faith he means (as for certain he does) the *Roman* Faith, without doubt his Assertion is most True: For if we consider their misinterpreting the old Creed, and their creating a new, it cannot possibly be defended but by the *Roman* Church, and the *Trent* Conventicle; but if he mean the general Saving Faith of all true Believers. This *Tenet* is a Foundation of *Atheism*: For who (except a Jesuit) dare be so impudent as to say, that the word of Christ is not sufficient for the Faith of all Christians? 'Tis the voice of the Apostle (i) I have not shunned to declare unto you all the Councils of God. To conclude, if any Learned man alive, shall prove, that the seven *Trent* Sacraments were instituted by Christ; and that all the Fathers, or any one Father in the *Primitive Church*, did teach, That there were neither more nor less than seven, truly and properly so called; and to be believed of all for an Article of Faith (all which is the constant Doctrine of the now *Ro-*

(i) Acts, 20. 27.

man Church) let the *Anathemas* fall upon my Head: But if not, how well may the words of our Saviour be applied to them? Thus have ye made the Commandment of God, of none effect by your Tradition.

And this, not only in respect of the number of the Sacraments; but in the Observances belonging to them; as appears from the fore-cited Bull of Pius IV, wherein it is pronounced (and that with no less than a Curse) That all the received, and (*) approved Rites of the Catholick (id est, the Roman) Church, used in the Solemn Administration of the aforesaid seven Sacraments shall be admitted. And as to

these their pretended Holy Rites, I shall only instance in those of Baptism. By which the Reader may judge of all the rest, wherein the Priest acts more like a Conjuror than a Consecrator, the whole Trinity being profaned, and the Sign of the Cross

(*) Vide Bullam Pii 4. and this sub forma Juramenti; receptos quoque & approbatos Ecclesie Catholice ritus, in supradictorum Sacramentorum solemnibus administratione recipi & observari. Ibidem in dicta Bulla.

Cross, at each Name, makes up the Charm. As when they Bless and Conjure the Water, the Priest says * " I Con-

* Exorcizo te Creaturæ Aquæ, in Nomine Patris + Omnipotentis, & in Nomine Jesu + Christi, Filii ejus, & in virtute Spiritus + Sancti, ut has Aquæ exorcizata, ad affugendam omnem Potestatem Inimici, & ipsum Inimicum eradicare valeas, cum Angelis suis Apostolicis. Vide sacram Instit. Baptizandi, juxta Alrum Ecclesiæ Rom. Paris. 1614. p. 6, 7.

" jure thee, thou Creature
" of Water, in the Name
" of God the Father Al-
" mighty, and in the name
" of Jesus Christ, his only
" Son our Lord, and in Ver-
" tue of the Holy Ghost,
" that thou become Con-
" jured Water, to drive a-
" way all the Power of the
" Enemy, &c. The like Ex-

orcisms of Salt and Oyl. And for the Infant that is to be baptized, how many strange Charms is he subject too? First, at the Church Door, the Priest blows thrice in his Face, and says, *Go out of him unclean Spirit, and give place to the Holy Ghost, the Comforter.* As if all Children, till blown upon by him, were *Demoniacs*. Again, before his entrance into the Church, he says as before, *I Conjure thee, &c. to out, and depart from this Servant of God.* These, and some other, are the Incantations used at the Consecration of Baptism, instead of Benedictions: indeed there is nothing serves to that Holy use (except the *unblessed Spittle* of the Priest) that has not some set form of Exorcism. Thus by their ridiculous and superstitious Traditions, have they made the Institution of Christ of none effect. Another

Another Novelty is, their private or solitary Mass, wherein the Priest alone does participate, the People, as in a Theatre, gazing and looking on: which they so highly extoll, and make the most eminent part of their Religion, and publick Service, and which the Conventicle of *Trent* decreed to be believed, upon pain of an *Anathema*, in these words: (1) If any shall say, that the Masses in which the Priest does alone communicate, are unlawful, and therefore ought to be abrogated, let him be accursed; has no acquaintance with Antiquity, save only the bare Name, and is not onely absolutely without warrant and ground of Gods Word, but is *ex diametro*, directly adverse and opposite to Christ's Ordinance. As for Antiquity, 'twas not known in St. Gregory's time, so many hundred years after Christ: for then the voice of the Deacon openly in the Church was this; (m) *Whosoever does not communicate, let him depart.* And St. Chrysostom (n) sayes, *Tu better not to be present at the Sacrifice, than to be present and not communicate.* And Ignatius declares, that in his dayes (o) *one Cup was delivered unto all.* Nay, look upon the Councils in the *Roman Church*, and they are witnesses of our Doctrine, without Exception. It was ordained by the Council of *Nants* (p) that no Priest should presume to celebrate the Solemnities of the Mass alone; for,

H say

(1) *Si quis dixerit, Missas, in quibus solus Sacerdos communicat, esse illicitas, Ideoque abrogandas, Anathema sit.*
Conc. *Trid.*
Concl. *Seff. 22.*

(m) *Greg. dial. lib. 2. cap. 13.*

(n) *Chrys. Hom. 3. in Epist. ad Epist.*

(o) *Ignat. Ep. ad Philadelp.*

(p) *Conc. Nant. l. 30. apud Cassand. 7. 2.*

say they, To whom does the Priest say, the Lord be with you; and lift up your hearts; and we give thanks unto the Lord; when there is none to make Answer? or whom does he invite to pray with him, when he saith, Let us pray, being none to pray with him? therefore let this ridiculous Superstition be banished from the Cloysters of Monks.

The consideration of this Canon, made one of the old Gentleman's infallible Predecessors, Innocent the third, devise this Answer, to make good their new Traditions;

(q) *Fit credendum est quod Angeli Dei Committunt assistant orationibus, & conditionem illam Proprietatem in conspectu Angelorum psallam tibi. Innoc. 3. l. 2. c. 24.*

(r) Bellarm. Tom. 3. de Miss. lib. 2. c. 10.

(q) We must piously believe (sayes he) that the Angels accompany them that pray, according to the saying of the Prophet, I will sing Psalms to thee in the presence of the Angels. And Bellarmine (who is never wanting at a dead list) observing, that it would be thought a mockery to say, As many of us as have received of the Sacrament, when as none but the Priest alone did receive; renders the meaning of those Sayings with this Conceit; (r) Those words were spoken both for the present Communicants, if any were present, and also for those who did communicate elsewhere: So that sometimes the Angels, sometimes the absent do supply the room of those that should be present. Indeed they stand in need of all their shifts, for there is not the least foot-step of this piece of their new Creed to be found in the paths of Antiquity. And no question but the Trent Mounte-

Mountebanks were very sensible of it, which made them conclude their Canon of private Mass, with a well-wishing to the truth of the Protestant Doctrine (s) *(s) Optaret the Sacred Synod could wish that the faith-ful People which stand by, would communicate with the Priests, not only in spiritual aff- fecti- on, but in sacramental participation.* And the reason is there rendered by them- selves, because (say they) it would be more fruitful and more profitable for the Receiver. Behold, out of the same mouth proceeds Blessing and Cursing. In the first part of the Canon, the Council accuses all those that deem private Masses unlawful, and therefore to be abrogated; in the next place, they wish they were restored to the ancient Custom for the benefit of the Receiver: so that our Practice being ad-justed, and that from no less Authority than the Council of Trent, that Council upon which the whole fabrick of the now Ro- man Religion stands founded, I hope I need produce no farther Evidence.

And for the Scripture, 'tis clear, that our Saviour at the Supper ordained a Communion of many together; not a so- litary eating and drinking of one alone by himself: his Mandate is, (r) *Take ye, (r) Mar. 26, 26, eat ye, drink ye all of it.* And after his Passi- on, the Apostle St. Paul gives this charge to the Corinthians, (u) *Be ye followers of me, (u) 1 Cor. 11. 10. even as I also am of Christ.* And in the

(w) 1 Cor.
10. 16.

same Chapter he shews them wherein they should imitate him: *When ye come together to eat, tarry one for another: And, as if he had foreseen by the Spirit of Prophecie, the Doctrine of these times, he puts the Question forcibly to the Mass-Priest; (w) The Cup of blessing which we bless, is it not the Communion of the blood of Christ?* As if he had said, therefore it is called a Communion, because it is a Common Union of Priests and People; and yields a reason thereof between the Elements and Communicants; For (sayes he) *we being many, are one bread, and one body, for we are all partakers of that one bread: what can be more plain?*

(x) *Profiteor pariter in Missa offerri Deo verum, propitium, & propitiatorium sacrificium, pro vivis & defunctis. Vide Bullam prædict. Pii 4.*

Another new piece of Italian stuff, woven in the Shop at Trem, and by the Pope's stitching, added to the old Garment of the Church, is, (x) *that the Priest in the Mass offers up a propitiatory Sacrifice both for the quick and the dead, and their blind followers are bound to believe so, and do both pray and pay to be had in his memento, whereas all propitiatory Sacrifices have their period in Christ, who is the end of the Law, and the onely Sacrificing Priest in the Gospel, being a Priest for ever after the Order of Melchisedeck. This Sacrifice is only one, and once only offered, and that by himself alone: and therefore is called the offering of the Body of Jesus once for all:*

And

And this man (sayes the Apostle) *after*
(y) he had offered one Sacrifice for sin, for
ever sate down at the right hand of God: (y) Heb. 10.
 For by one offering he hath perfected for 12, 13.
 ever them that are sanctified. How sacrilegious then, and blasphemous is that daily propitiatory sacrifice of theirs? where is their warrant for it? seeing Christ ordained no Sacrifice by any Sacrificing Priest, but only a Sacrament commemorative, to be administred by the Pastors of the Church, and received together with them by the People; for he himself sayes, (z) *This do in remembrance of me.* (z) Mat. 26.
 And the Apostle declares, that in this Sacrament (a) we shew forth the Lord's (a) 1 Cor. 11.
 Death, and celebrate a memorial of it. *Justin Martyr* asserts (b) "That the Sa- (b) Just. Mart.
 "crifice of the Bread and the Cup cum Tryphon.
 "which Christ instituted, was for a Memorial of his Passion, and for Christians to give thanks to God. And *S. Austin* sayes, (c) That in the Sacrifice of (c) Aug. de
 "the Bread and Wine there is a Commemoration of the Flesh and Blood of Fide, ad Petr.
 "Christ that were offered for us. And *St. Chrysostom* declares, That (d) our Sacrifice is a remembrance of Christ's Sacrifice. (d) Chrys. in
 "And here let them not glory, that Epist. ad Hebr.
 the word *Sacrifice* is used; for we deny not that name to the Sacrament, but with the Fathers, we call it a Sacrifice, for divers good respects: and namely, because

(c) Lib. 4.
dist. 12.

(e) (as the Master of the Sentences says out of St. *Austin* and St. *Ambrose*) "It is the remembrance and representation of the true Sacrifice offered upon the Altar of the Cross. But for any real and propitiatory Sacrifice we utterly deny: for, where, in the Gospel, can they find the Calling of a Sacrificing Priest? the Commission is only, *Go teach and baptize*; and the subject of their teaching must be no other thing, but that which Christ has commanded: or where can they find, that in the Mass is offered to God, a true, proper, and propitiatory Sacrifice both for the quick and the dead, before the time of *Peter Lombard*, which was twelve hundred years after Christ: yet never decreed for an Article of Faith till the late Conventicle of *Trent*.

Seventhly, *Transubstantiation* is another of their Traditions (for let them pretend what they will, 'tis no better) which they oblige every Christian Soul to believe, not only upon pain of their Faggot Fire, but of the Fire of Hell: (f) That after the words of Consecration, "there is in the Eucharist truly, really, and substantially, the Body and Blood, with the Soul and Divinity of our Lord Jesus Christ: and that there is made a conversion of

(f) *Prosteor
atque in san-
ctissimo Eucha-
ristia Sacra-
mento esse verè,
realiter, &
substantialiter
corpus & san-
guinem, una
cum Anima &
Divinitate Do-*

*mini nostri Jesu Christi, fierique conversionem totius substantia panis in Corpus, totius substantia vini in Sanguinem: quam conversionem Catho-
lica Ecclesia Transubstantiationem appellat. Vid. Bull. Pii 4.*

" the

" the whole substance of the Bread into
 " his Body, and of the whole substance of
 " the Wine into his Blood, which con-
 " version the Catholick (*id est*, the Ro-
 " man) Church, calls Transubstantiation.
 Now how directly contrary is this to the
 expresse words of our Saviour in the first
 Institution? for our Lord, after the Con-
 secration and Blessing, testifieth the Ele-
 ments to remain in their Substance, cal-
 ling them by their right names, Bread,
 and the Fruit of the Vine. The like (g) (g) 1 Cor. 11.
 does St. Paul, and that often in one Con- 26, 27, 28.
 text. How contrary this is to common
 sense, let those of sight, taste, and feeling
 report, if there remain not the substance
 of Bread and Wine after the Consecrati-
 on: insomuch, that if a man have suffi-
 cient quantity of them, he may well for
 a proportionable time sustain Nature
 with no other food; which could not be,
 if there remained nothing but the exter-
 nal Accidents, and meer shew of Bread
 and Wine? Nay, how contrary is this to
 the nature of a true Body? which is to
 be only in one place at one time, and
 that in his due *Dimensions* and Substance?
 And we know that Christ is true man in
 all things (sin only excepted) like unto
 us; and therefore to make him to be
 without *Dimensions*, in so many hundred,
 nay thousands of Places, at one instant,
 does manifestly imply a tacit denial of

- his Humanity. Lastly, how contrary is this to our Christian Creed ? where we believe, that Christ (leaving the World in regard of his Bodily presence) ascended into Heaven, and sitteth on the right hand of his Father, and from thence shall come to judge both the quick and the dead : which St. Peter aptly interpreteth in these words, (*b*) *whom* (sayes he) *the Heavens must receive until the times of restitution of all things.* But there is no Evidence more apparently convincing this Errour, than if we consider, that at the Institution of the Sacrament, Christ sate visibly before the Apostles, that they might plainly see with their Eyes where his true Body was, and withal, did expressly signifie unto them, that he spake not simply of his Body, but of his Body crucified and Blood shed, which as yet was not then done : (*i*) *This* (sayes he) *is my Body, which is given for you :* or, (as St. Paul relates it) (*k*) *which is broken for you.* Again, of the Cup, he sayes, (*l*) *This is my Blood of the New Testament which is shed for many :* adding also, for the clearing all doubt herein, the commemorative Use of the Sacrament, which evidently confutes all Carnal and Corporal Presence : *This do* (sayes he) *in remembrance of me,* that is, of me crucified : for, (sayes the Apostle) *as often as you eat this Bread, and drink this Cup, ye shew the Lord's death till he come.* Yet,

(b) Acts 3.21.

(i) Luke 22.
19.(k) 1 Cor. 11.
24.

(l) Mark 26.

Yet, forasmuch as several of our *Romish* Adversaries harden themselves in this Error, upon a conceit they have entertain'd, that we hold Sacraments to be only bare and naked Signs; it must be known for their Conviction, that it is a meer slander, which they take to be true, upon the bare Report of their Guides, without so much as either hearing or reading what we hold. The truth is, we assert no such thing, neither is the Question between them and us, Whether Christ be present in the Sacrament, but *de modo*, concerning the manner of his Presence: they say, by the conversion of the Bread into the very Body of Christ: so that whosoever eateth that consecrated Bread, eateth carnally the very Body of Christ, whether it be man, Beast, or Vermin that eateth. We, according to Scripture and Fathers, teach, (m) that Christ is *pabulum mentis*, *non dentis*; food for the mind, not for the Mouth: and is as truly received of every true Believer, as the Bread and Wine it self. The Church of *England* is in no point more clear and plain than in this; affirming (n) *That such as rightly, worthily, and with Faith, receive the same, partake of the Body and Blood of Christ*: and withal determines, & *de modo*, & *de medio*, both of the manner and of the means, in these very words, *The Body of Christ is given, taken, and eaten in the Supper, only after an*
Hea-

(m) Their own *Gratian*, out of *St. Augustin*, acknowledges as much. *Can. ut quid de consecratione, dist. 2.*
 (n) *Aët. 28.*

(*) Bellarm. de
Euchar. lib. 1.
cap. 1.

Heavenly and Spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper, is Faith. Yea, *Calvin*, at whom their spight is most, and whom they most scandalize in this matter, does so plainly deliver the truth herein with us, that *Bellarmino* is constrain'd to confess, that he teaches, (*) that the Body of Christ is truly given unto us in the Supper; and that 'tis not an empty and vain Sign: But to believe (as their new Creed commands) *that in the holy Sacrament is truly, really, and substantially the Body and Blood, with the Soul and Divinity of our Lord Jesus, &c.* we utterly deny.

The *Egyptian* Conjurors, that are said to have turn'd their Rods into Serpents, and the Water into Blood, are thought but to have deluded the Senses of the Spectators, by a false shew of things, yet are esteemed Enchanters: But what should we have thought of them, if there had appeared in their Rods nothing like a Serpent, and in the Water enchanted nothing like Blood, nor like any thing else but Water; but that they had faced down the King, that they were Serpents that looked like Rods, and that it was Blood that seemed Water; that had been both Enchantment and Lying: and yet in this daily Act of the *Romish* Priests, they do the very same, by turning the holy words

words into the manner of a Charm, which produceth nothing new to the Sense; yet they face us down, that it has turned the Bread into a man; nay more, into a God, and require us to worship it, as if it were our Saviour himself present, God and man; whereas it has been said before, there is no Conversion or Transubstantiation: and therefore the Adoration must needs determine and rest in the Creature: and so is none other but a meer Artolatry, or Bread-worship, and abominable Idolatry: for if it be enough to excuse it of Idolatry, to say, 'tis no more Bread but God; why should not the same Plea serve the *Egyptians*, in case they had the faces to say, the *Locks* and *Onyons* they worshipped were not really such, but a Divinity under their Species or likeness.

The words, *this is my Body*, are Equivalent to this, signifies or represents my Body; and it is an ordinary figure of Speech, and usual in Scripture, speaking every where of Sacraments, to call them by the name of those things whereof they are Sacraments: thus Circumcision was styl'd (p) *the Covenant*, because 'twas the Sign and Seal of the Covenant: so the Paschal Lamb is called (q) *the Passover*, because 'twas the sign of the Passover: And it is said in the same sense by St. Paul, (r) *that the Rock was Christ*, because

(p) Gen. 17.
10, 11. (1)
(q) Exod.
12. 11.
(r) 1 Cor. 10.
it 4

it typically and Sacramentally represented him. Thus the Ancient Fathers did speak and think of the Sacraments. *The Lord doubted not (sayes St. Austin) to say, this is my Body, seeing he appointed it to be the sign of his Body.* And, for a full conviction of this Errour, the Novelty of it may be sufficient: for it is so far from any Catholick Antiquity, that *Erasmus* affirms Transubstantiation to be but a late Definition. And their own subtil Doctor *Scotus* avers, that before the Council of *Lateran* it was no Doctrine of Faith, (1) which was not five hundred years ago, when the Power of the *Roman* Prelates was at the highest, and the darkness of the Times grown so great, that men discerned not the Bread that was given them to eat, especially when it was stamp't with the Figure of Christ upon the Cross; as if they would have them believe, 'twas transubstantiated, not only into his Body, but also into the Wood of his Cross, and that they did eat both together in the Sacrament. Thus have they, by their new Tradition, made the old Institution of our Saviour of none effect.

(1) That Council was held
A.D. 1215.

Another part of the pack of these *Trent* Pedlers is, (1) that under one kind only all and whole Christ, and the Sacrament is re-
(1) *Fateor etiam sub altera tantum specie, totum atque integrum Christum verumque Sacramentum sumi. Vide Bullam. prædictam Pii 4.*

ceived.

ceived. Now how injurious is this, where-
 in they deprive the People of the Cup?
 In the prime Institution, our blessed Lord
 gave this expreis charge (u) *Drink ye all of* (u) Mat. 26. 27.
this. As if he had said, Be sure that every
 one of you partake of the Cup; let no
 one omit it. And why should he so par-
 ticularly command that more than the
 Bread? Truly, with great reason; he Di-
 vinely foreseeing the Sacrilegious dismem-
 bring of this Sacrament, which the *Roman*
Church would make, in depriving the
 Laity of the Cup. One would think this
 Mandate of our dying Lord and Master
 for us, should, of all other, be most ex-
 actly performed to a tittle in every point:
 yet the Pope, as ungratefully as insolently
 presumes not only to keep the Cup from
 the Laity, but damns and accuses all that
 shall declare the contrary. St. Mark de-
 notes their answerable Obedience to that
 command of Christ's, *Drink ye all of this*;
 (w) for (sayes he) *they all drank of it*. And (w) Mark
 St. Paul often repeats, as well the receiving 14. 23.
 of the Wine, as of the Bread by the Peo-
 ple: and so exhorts (x) *Let a man examine* (x) 1 Cor.
himself, and so let him eat of this Bread, 11. 28. *and drink of this Cup*. Yet notwithstand-
 ing all this, the Council of *Constance* (four-
 teen hundred years after our Saviour) first
 created this half Communion: and that
 contrary to their own knowledge of the
 Institution of the ever blessed Jesus, and
 the

the practise of the Primitive Times: for they themselves declare, *that Christ did institute in both kinds, and the primitive Church did continue it to the Faithful in both kinds*; yet, for weighty reasons (as they term them) though contrary (by their own confession) to Christ's Institution, and the practise of all Antiquity, they decreed an half Communion, with this caution: (y) "That if any should obstinately maintain, that it was unlawful or erroneous to receive in one kind, he ought to be punished, and driven out as an Heretick: So that by this Decree, with a (*non obstante*) in the Canon, that is, notwithstanding Christ's institution in both kinds, and the Primitive Church did receive it so: I say, from the time of that Council, (as it were in despite of God and man) the maintaining the whole Communion, that is, in both kinds, was adjudged Heresie.

(y) Conc. Constant. Sess. 13.

(z) Conc. Trid. cap. 3. Sess. 21.

Neither can the *Trem* Conventicle plead ignorance, that they knew not Christ's Institution, for they pursue the Canons of the former Synod, and assert in like manner, (z) "Although our Saviour (say they) did exhibit in both kinds, yet if any shall say, the holy Catholick (that is the *Roman*) Church, was not induced, for just causes, to communicate the Lay People and the Non-conficient Priest under one kind, *viz.* of Bread

"Bread only, and shall say they erred
 "in so doing, let him be accursed. Bless-
 sed God ! that two great Councils (as they
 themselves style them) should, the one
 accuse, the other accuse, all for Here-
 ticks that practise the Precepts of thy holy
 Son Jesus. But alas ! it is no matter what
 he said, the Pope says otherwise, and we
 must (if we will be of the *Romish* Faction)
 hearken to him. And thus you see, if we
 once let go the Scripture, farewell all Re-
 ligion ; all the Commands of Christ are
 to small purpose : what the old Gentle-
 man says must be a Law. How justly
 therefore may it be said of them ? (and
 in no one instance more truly than in
 this of taking the Cup from the Lairy.)
*Thus have they made the Commandment of
 God of none effect by their Tradition.*

Another of their new Inventions, (and
 to which every Dignitary in the *Roman*
 Church swears) is : (a) "I do resolute-

"ly affirm, that the Images of Christ,
 "and of the Virgin *Mary*, and also of
 "other Saints, are to be had and retain'd,
 "and that due Honour and Veneration
 "is to be yielded to them. Now how
 absolutely is this their blasphemous Tra-
 dition (daily concluded of in their Schools,
 and practised in their Churches.) against
 all Synods and Fathers, old and new,

(a) *Firmissimè
 assero, Imagi-
 nes Christi ac
 Deiparæ sem-
 per Virginiæ
 necnon aliorum
 Sanctorum, ha-
 bendas, et re-
 tinendas esse :
 atque eis debi-
 tum HONO-
 REM ac VE-*

NERATIONEM impertinendam. See the fore-cited Bull, set
 forth by *Pius* the 4th.

Greek

(b) See the Church Hom. against peril of Idolatry, part 2.

(c) *Corruptus Gentilium Mores & falsa Religio nostram quoque Religionem infectis,*
Etc. Corn. Agripp. de vanit. Scient. c. 57.

(d) See Sir Edw. Sand's Description of the Religion of the West.

Greek and Latin. The second Council of *Nicee* (b) almost eight hundred years after Christ, first began this pretty Pastime, to kiss Images, and salute Crosses, and yet that Council ascribed not Divine Honour to them, as the Papists in our time, contrary to all that's Sacred, and the Primitive Practice: their own *Cornelius Agrippa* attests as much. (c) "The corrupt manners, and false Religion of the Gentiles (sayes he) has infected our Religion also, and brought into the Church Images and Pictures, with many Ceremonies of External Pomp, none whereof was found amongst the first and true Christians. And he tells us in the same place, that the Jews abhorred nothing more than this Idolatrous Worship. Indeed the venerating of them in the Church of *Rome*, is highly to be lamented, for this is such a stumbling-block to them, and hindrance of their Conversion, (they having been so severely plagued for this sin) that when they come to the Christians Sermons (d) (as in *Rome* they are enjoined once at least every year) so long as they see the Preacher direct his Speech and Prayer to a little wooden Crucifix, that stands on the Pulpit by him, to call it his Lord and Saviour, to kneel to it, to embrace it, to kiss it, to weep upon it, (as 'tis the fashion in Italy) 'tis preaching sufficient to them, and per-

perswades them more with the very sight of it, to hate Christian Religion, than any reason the World can alledge to love it.

Under the old Law, 'tis agreed on both sides) the *Jews* never allowed Adoration of Images for almost four thousand years, and what the practise of the more purer Ages was under the Gospel, honest *Cassander* (e) a Learned Papist, tells us in these words, *How much* (says he) *the ancient Fathers in the Primitive Church, did abhor all manner of worshipping Images, even Origen declares against Celsus.* Now the Reason why the Fathers condemned the Worshipers of Images for Hereticks and Idolaters, is rendred by *Eusebius*: (f) *Because* (says he) *the men of old, out of a heathenish Custom, were wont after that manner, to honour such as they counted Saviours.* And therefore, after that Images had got footing among the Christians, the Emperours and Bishops, by Councils and Commands, took special Care to prevent them, both in the making and the worshipping.

(e) *Quantum veteres in initio Ecclesie ab omni venerati-
one Imaginum abhorruerunt, declarat unus Origen. adversus Celsum, &c. Cassand. Consult. de Simulachris.*

(f) *Euseb. Eccles. Hist. lib. 7. cap. 18.*

I know the *Romanists* would gladly plead some excuse for this their Idolatry; but does not their real Practise confute it? For, if they do not worship them, why do they perform so many Religious Services unto them? They vail, they bow, they expand and spread forth their Arms before them in Prayer. They offer up
I Incense,

Incense and other Oblations to them. What can they do more for outward Veneration to God himself? And, that it may not be thought that I scandalize them in this, (as they usually say we do, when we charge the Truth home upon them) I shall produce the Testimony of one of their own Church-men, who declares the Peoples Demeanour and Carriage to Images in the Roman Church, in this manner: (g) *We bow our heads to them, we kiss them, we offer Lights to them, we dedicate Gifts to them, we apply Miracles, and buy Pardons of them. To conclude (says he) we go on Pilgrimage to them, we make Vows unto them, we worship them, yea and almost adore them.* But if this be not sufficient Evidence, what think you of that of the Roman Priest? when every Easter day, early in the morning, he fetches his wooden Crucifix out of the Sepulchre; and after walking about the Church-yard, in Solemn Procession, goes to the Church door, where he knocks, and says in the words of the Psalmist, (h) *Open, O ye gates, and be ye set open ye everlasting Doors, that the King of Glory may come in.* The Sexton attends within, and replies; *Who is the King of Glory?* The Priest, holding up (his God) his Crucifix, answers, *This is the Lord of Glory.* Good God! If this be not Idolatry, and that in the highest nature too, what is? Nay, what think

(g) Corn. A-
grip. de vinit.
Scient. cap. 57.

(h) Ps. 24.

think you of *Innocent* the Third: (one of the old Gentlemans Infallible Predecessors) who, carrying in Procession at Rome, the Face of our Saviour, Printed in a linnen Cloth, that Face (1) (as *Matthew Paris* relates) turned it self with the Beard upwards. This moved *Innocent* to Compose a Prayer to the same Image, and to give ten Days of Indulgence to all that should Adore the same; saying that Prayer.

These in *English* are the Words,

“(k) “Hail thou Holy Face of the Redeemer; in which shineth the Appearance of Divine Beauty; Printed upon a Cloth of snowy whiteness, and given to *Vatonicasa* a Token of Love; Purge us from all Spot of Vices, and joyne us to the Company of Saints. Hail thou Face of the Lord! Blessed Image Lead us to that which is thine. O happy Figure! To see the pure Face of Christ. The

whole Prayer is made to the Image as if it really heard and understood it. What Christian Ear can hear this and not tremble? What shall he that pretends to be Christs Vicar to govern his Church, enjoyne the World to believe and practise (and that upon the encouragement of the Pardon of Sin) such Abominable, Detestable, and Damnable, (indeed I cannot word it) Idolatry? as the very Heathens

(1) *Matth. Paris* in *Henrico tertio* pag. 279.

(K) *Salve Sancta facies nostri Redemptoris, in qua inter homines conspicitur Solentis aiam posse pariter nobis coloris autem Veritate serant ab Amoris, &c. Non ab omni macula purgationis, aliquos amorem, inde beatitudinis. Salve tuus Domini singulorum beat, &c. Nos deduc ad paradisum, O felix figura! in evidendum faciem que est Christi para.*

themselves would not only have blushed at, but abhorred. Nay shall a Pope and general Council (as they call that of *Trent*) curse all those that refuse to give due Honour and Veneration to Images, which we know, and the Scripture assures us, belongs properly to God only? How truly may it be said of them? Thus have ye made the old Commandment of God, (*thou shalt not make to thy self any Graven Image*) of none effect, by your new Tradition.

- (l) And this under the form of an Oath, *Constantiter tenes Purgatorium esse, Animasque ibi detentas fidelium suffragiis juvari. vide Bull. prædict. Pii 4.* Another piece of Novelty is: (l) "That there is a Purgatory, and that the Souls detained there, are holpen by the Suffrages of the Faithful. Now surely, they raked Hell to find out this Fire to make the Popes Kitchen smoke. For this gross Error is directly opposite to the Word of Truth; we know from thence, that the Blood of Jesus Christ purgeth us from all Sin. And our Lord himself assures the Faithful departing this Life, (m) that *he that heareth his Word, and believeth, is passed from Death unto Life.* And St. John declares, (n) that *they that die in the Lord, are in a Blessed Estate, and rest from their Labours.* Nay, there is not one Sentence, one Word, one Syllable, no not one Letter in the whole Volume of Canonical Scripture, favouring Prayer for the Dead, as being in any such Misery after their departure. The counterfeit Solomon (tho

(tho true to the *Papists*) does utterly quench out this Fabulous Fire; for he says, ⁽ⁿ⁾ "The ⁽ⁿ⁾ *Wisdo. 3. 1.*
 " Souls of the Righteous are in the Hand
 " of God, and no Torment shall touch
 " them: Behold then, either the Souls
 without a Purgatory, or a Purgatory with-
 out Pain. And the Fathers were far from
 any such conceit, ^(o) for they held that ^(o) *Chrysost.*
 the Faithful deceasing, are in a Blessed *Serm. 3. ad*
 Condition, having obtained their desired *Philip. Dyonyf.*
 end of Victory, " And beholding the *Arcop. Hierar.*
 " Lord Jesus Face to Face, and that the *cap. 11.*
 " Friends of the Deceased, counting him
 " happy, give thanks to the Author of
 " the Victory with a Song. See here the
 difference between the Antient Fathers,
 and the New Romanists. They held the
 Faithful departed in a Blessed and Joyful
 Estate: These count them in Misery and
 Torment: They congratulated their hap-
 piness: These Condole their Torments.
 They gave Thanks for their attained Vi-
 ctory: These pray and pay to free them
 out of their conceited Captivity. In a
 word, They Sung for Joy: These Howl
 for Sorrow.

O! But the Article tells you that the
 Souls detained there may be helpt by the
 Suffrages of the Faithful. Now, if you
 desire to know who those are, you may be
 sure it is not the Laity, (alas ! their Pray-
 ers cannot reach Purgatory) but the Pope
 and his Clergy, for he wears the Keys of
 I 3 that

that terrible burning Prison, wherein Souls must fry, which have not on Earth satisfy'd for their Crimes, untill they have pay'd the utmost Farthing; except he, by Masses, Pardons, Pilgrimages, Offerings, and such like, let them out. Which Helps are not to be had without a round Sum of Money; testifying their Repen- tance: But upon good Payment to his Un- holiness and the Churches Use, men may redeem their own, or their Friends Souls from suffering there, for any Sins, at certain Rates: A merchandise as profitable for his Church triumphant on Earth, as unpro- fitable for the Patient in that Fire.

Yet thus do's he encrease his Revenues through all *Europe*; thus do's he sell the People, for who would not empty his Purse to escape that Burning? Yea, if Rich, and have any Chantry, hee'l pay the Fees for all his Relations, and release them out of that direful Dungeon; But, if either Cove- tous or poor, both he and they must tarry there: So that it was well for *St. Peter*, that he got to Heaven before his Successor had this power conferred on him; for should he now come in his old Tone, *Silver and Gold have I none*, if he were a thousand *Peters* he must into *Purgatory*. And *Simon Magus* had a hard Fate, that he did not live to be acquainted with this *Roman* Chapman; for he would have sold him, not only the Gift of the *Holy Ghost*, but *Heaven* too, (if he durst

durst have trusted him) for half the Money he profered the Apostles. Indeed, 'tis deplorable to see, how by this politic Device, (never publicly determined till the Council of Florence, under Eugenius the fourth, yet never made an Article of Faith to be believed of all, upon penalty of Damnation, till the Assembly of Trent) he has enriched his Treasury ; And, no doubt, but it makes the old Gentleman hug himself, and laugh, how for maintaining a Jest, he gets Money in good earnest. But let him and that perish together, who, by this new invention (not known to the Greek Church, for the space of 1500 years after Christ, and but of late to the Latin) has made the whole intendment of our Saviour's Sufferings of none effect.

Another of their Traditions is (p) *That the Saints reigning with Christ, are to be WORSHIPPED and PRAYED unto, and that they offer their Prayers to God for us ; and that their RELIQUES are to be WORSHIPPED.* Now what is this but an absolute robbing of the Almighty, even of his peculiar Right, which is to be the sole Hearer of the Prayers of his Creatures ? O thou (says the Psalmist) (q) *that hearest Prayers, unto thee shall all Flesh come.* For, be it known unto the Romanists, that it is the Act of an infinite Majesty, at one instant to hear the manifold variety of Petitions of all men upon the face of the Earth, and to know the

(p) *Similiter de Sanctis qui cum Christo regnantes, Venerandos atque Invocandos esse, eoque gratias Deo pro nobis offerre, atque eorum Reliquias esse Venerandas, firmissime assertum.* See the fore-cited Bull of Pius 4. (q) *Ps. 135. 2.*

(r) 1 Kings
8. 39.

(s) Hom. con-
cerning Pray-
er, Part 2.

(t) Idem est
singulis multis
Deis, & San-
ctis mortuos in-
vocare. Melan-
thon loc. The-
olog. in expli-
cat. 1 Precept.

(u) Bellar. de
Beatitud. San-
ctorum, c. 20.

(w) 22 Quæst.
83. Art. 4.

(x) Bonavent.
Tom. 3. p. 390.

Maria est na-
vis quâ homo
à tentationem
multis libe-
ratur.

(y) Confugimus
Primo ad bea-
tissimam Virgine

very thoughts and desires of every heart, Prayer being principally the act of the heart. Upon this very ground, wise Solomon takes for granted, that all Prayer ought to be made to God only; (r) *Hear thou in Heaven* (sayes he to God) *thy dwelling-place, and forgive, and do, and give to every man according to his wayes, whose heart thou knowest; for thou, even thou onely, knowest the hearts of all the Children of men.* Therefore the Church of England (s) has well declared, that he ought to have these four Qualifications to whom we pray: First, *That he be able to help.* Secondly, *That he be willing to help.* Thirdly, *That he be such a one as may hear our Prayers.* Fourthly, *That he understand what we lack better than our selves.* Now if these are to be found in any other save only God, then we may call upon some other besides him: if not, (t) *to worship old Saints is to make new Gods.*

I know (u) Bellarmin has coin'd some Distinctions to palliate this Error, yet the Doctrine of their Schools, and Practice of their Church contradicts him. Does not Aquinas avow, "That our Prayers (w) are effectual by the Merits of Saints? Does not (x) Bonaventure say, "That Mary is the Ship in which a man shall be secure from the Waves of Temptations. Does he not advise us, upon all occasions, to make our Addresses unto her? Does not Gabriel Biel (y)

n, &c. in Exposit. Can. Mill. Lect. 80.

invite

invite us, *First to fly unto the Virgin Mary for help?* And *George Cassander* (a) confesses, (c) *Cassand.* that the like is written by many other of *Consult. Art.* their Learned Men. Nay, Does not their famous *Gregorius de Valemia* often set Christ after his Mother? (a) thus, "Glory (a) *Gloria Deo, & B. Virgini* be to God, and to the blessed Virgin *Maria Domina nostra, item* Mary, our Lady, and to Jesus Christ, &c. *Jesu Christo:* The ever blessed Jesus in his Kingdom of Glory is made (b) (by them) to continue in subjection unto his Mother; 'tis she that bruises the Serpents head; *ipsa conteret Caput,* as their new Bible, corrected and allowed by the *Trent* Synod has it; although (c) as *Ribera* ingeniously confesses, the Hebrew Text, the *Chaldee Paraphrase*, the Translation of the *Septuagint*, and all good *Latine* Copies read otherwise.

And *Marris Jura impera Redemptori.* *Missal. Parisiens.* *Dureau* to *Whitaker*, says, This is not against Religion. fol. 352. (c) *Ribera* in *Habac. c. 1.*

And as for their Practice, Christ, in their publick Prayers and Private Devotions, is made a Mediator by the Patronage of the Apostles, Intercession of Martyrs, Intervention of Confessors, by the Blood of *St. Becket*, (a precious Saint, who was a Traytor to his Prince) by the help of *Saint Rook*; by the Merits of all Saints. And for the Virgin Mary, what Titles do they bestow upon her? if they call her Son Lord, they style her Lady: if him Saviour, her

Sat

(d) *Salve Regina* Misericordia, vita, dulcedo, salve.

Aux Consolatrici solatorum, viatorum, salu in te sperantium. in Officio B. Mariae Reformat. & Julii Pii 5. Edm.

(e) *D. Arnold. Idolat. li. 1. c. 1.*

(f) *Bernardin. in Maria.*

(g) *felix pa-*

ceperat nostra
mae scelera,
fuere Matræ
impera Re-
demptori.
Cassand. Con-
sult. Art. 4.

(h) *Santa Vir-*
go Dorothea, tuâ
me virtute bea,
Cor in nobis
novum crea. in
Antiq. Missal.

(i) *Passio Do-*
mini nostri Je-
su Christi, Me-
rita beatissima Virginis, & omnium Sanctorum sint tibi in Remissionem
peccatorum. Vid. Melancthon Apol. Aug. Conf. Art. invocat. Sanct.

Salvatrix: if him *Mediator*, her *Mediatrix*: if him *King*, her *Queen*: if him *God*, her *Goddess*: as (d) appears in many of their established Prayers. And though they brag, that the Conclusion of their Collects is, *Per Jesum Christum Dominum nostrum*; yet they make *Mary* the Queen of Heaven, and assign greater Dignitie to the Mother, than the Son: for, whereas God's Kingdom consists of his Justice and Mercy, (e) the *Romanists* attribute the greatest part, which is *Mercy*, to *Mary*, making her *Higb Chancellor*, and *Christ*, as it were, *Chief Justice*. So that a poor Client may (f) appeal from the Tribunal of God, to the Court of our Lady. The whole Church (let the Jesuit prate what he will) sings this (g) devout Anthem,

O happy Mother of that Son,
Which hast all our Sins fordone;
Out of a Mothers Right, we pray thee
Bid our Redeemer to obey thee.

And they address *St. Dorothy* thus; (h) *Sacred Virgin Dorothy, bless us with thy Vertue, and create in us a new Heart.*

Nay, how blasphemous are they in their Absolutions, absolving (i) in these words: *May the Passion of our Lord Jesus Christ, the MERITS of the most blessed*

Vir-

Virgin, and of all Saints be to thee for the remission of Sins. Indeed the most Idolatrous Heathens in time of old, did not Marshal their Gods into more several ranks, allotting Heaven for *Jupiter*, Hell for *Pluto*, the Sea for *Neptune*, &c. than the Superstitious Papists do their Saints in these days of ours; assigning several of them for several Services; as *Apollonia* for the Tooth-ach; for Hogs, *St. Anthony*; for Horses, (it seems he was a good Farriar) *St. Loy*; for Souldiers, *St. Maurice*; for Seamen, *St. Nicholas*, &c. *Erasmus*, among other his pleasant Conceits, does merrily glance at this Error, reporting a Story of one at Sea, where (as their manner is) every man in a Wrack, flies to his Saint, as it were his tutelar God. There was (says he) one among the rest, when he saw the present and imminent Danger, and that there was no delaying; in the midst of his distraction, thought with himself, if I should pray to *St. Nicholas*, 'tis uncertain whether he hear me, and perhaps he is busie in dispatching other Petitioners; or if not so, yet it may be he cannot have so speedy Access to God to mediate for me, as my present necessity requires: I will therefore, says he, take the safest and surest course, and go the direct way to God himself, by Christ, because 'tis written, (k) *Call upon me in the day of trouble, I will deliver thee, and thou shalt*

(k) Pl. 5. 15.

(7) Heb. 4.16. *shalt glorifie me.* And in the Hebrews, (1) *Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.* This consideration made him forsake his St. Nicholas, and direct his Petition to God.

Indeed, there is no doubt, but the Seaman was in the right, for Prayer to Saints wants that threefold prop, that must support every true and acceptable Service to God, that is to say, Precept, Promise, and Pattern. For invoking of God, we have expresse Commandment, (m) that when we pray, we should make our Requests to our Father in Heaven. We also have a sure word of promise (n) *Whatsoever you shall ask the Father in my Name, he will give it you.* And (o) *Whosoever shall call upon the Name of the Lord, shall be saved.* But we have no such Precept, no such Promise, to warrant and encourage us to invoke the Blessed Virgin, St. Peter, St. Paul, or any, or all of the Saints. Again, for Prayer to God only, we have expresse Pattern, in all the Fathers, from the first Adam, in the Patriarchs, Prophets, Apostles, and prime Orthodox Fathers of the Church, who suffer'd Martyrdom for this very point, *that God only in Christ is to be adored and called upon.* But for the Supplicating of Saints, there is not one Pattern, one Example, in all the Sacred Writ. Yet notwithstanding, they have made Prayer to them

an Article of Faith, and cursed all those that will not believe this their Tradition, *Whereby they make the Commandment of God of none Effect.*

Neither will it please them (tho contrary to Scripture and the Primitive practise) to have the Saints prayed unto, but they further command us to believe, *That their Reliques are to be Worshipped.* And here I cannot but admire the Impudence, as well as Impiety of the *Trent* Masqueraders, to enjoin that to be believed by the Christians, which, by the very light of Nature, was condemned by the Heathens: *Varro* (tho an Heathen) from the Instinct of Nature, professed the contrary Doctrine, (p) *The Gods* (saies he) *are better served without Images.* And *St. Austin* conceives this Tenet of his to be so good a principle in Nature, that he condescends to his Opinion, and testifies thus much in his behalf; *Although Varro* *attain'd not to the Knowledge of the true God,* yet *how near he came unto the Truth, in this saying, Who doubt we see?* And tho 'tis true, that this Idolatry did strangely over-run a great part of the then benighted World, yet they did not worship their most splendid Images properly as such; which were much more inviting, than a piece of Rusty Iron, an old rag, or a bunch of rotten Thorns; yet this the Papists do. Had God himself under the Law approved of the Adoration of his Saints Relicks, he would never have hidden the body
of

(p) *Cassius de*
observantia se-
ne simulacrorum.
Aug. de Civi-
tate dei lib. 4.
cap. 31.

of Moses. For what fitter Object could there have been for such a Devotion, than the Body of such a Saint? Judge then with what Face the Church of Rome defends her Idolatry to Shrines and Fragments. God is carefull to keep his Children from it; they are zealous to perswade theirs to it; nay, tell them they are damned if they do not do it.

To conclude, Another Article of their Traditional Creed (and to which every Dignitary in the Roman Communion Swears) is, (q) I do hold that the power of Indulgences was left by Christ to the Church; and affirm the Use thereof to be most wholesome for Gods People. This Doctrine was proclaimed by the Council of Trent, where it was likewise declared, (r) " That where-
 " as Christ did leave Indulgences to the
 " Church, and the Church did use that
 " Divine Power so granted in Ancient
 " times, therefore the Sacred Synod doth
 " teach and command them to be re-
 " tained in the Church, and condemn
 " all those with a Curse, who either term
 " them unprofitable, or deny the Church-
 " es Authority to grant them. A reason
 no doubt sufficient for the Church of Rome to grant them, and to lay Anathema up-
 on such as shall deny them, since Christ
 (as they say) did first ordain them, and
 the Ancient Fathers did exercise that Pow-
 er committed unto them by our Saviour.

(q) Indulgentiarum etiam potestatem à Christo in Ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Vide Bullam præd. Pii Quarti.

(r) Cum potestas conferendi indulgentias à Christo Ecclesie concessa sit, atque huiusmodi potestatem, sibi traditam, &c. Trident. Sess. 25. decretum de Indulgent.

But when we come to Examination of Witnesses, (notwithstanding the Pope's Creed, and the Councils Decree) it will be found, that neither Christ nor the Primitive Fathers ever knew, much less exercised such Pardons and Indulgences as are now daily practised in the Roman Church.

As for our Blessed Lord & Master, when, preaching that his incomparable Sermon upon the Mount, he told his Auditors, (s) ^{(s) Mat. 5. 20.} ^{20.} Except, said he, your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdom of Heaven. Where 'tis clear, that the Righteousness he there speaks of, must be our own, not anothers. *Justitia vestra.* (t) The same Soul (r) ^{(r) Ezek. 18. 20.} ^{18. 20.} that sinneth shall dye; the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son; But the Righteousness of the Righteous shall be upon him, and the wickedness of the wicked shall rest upon his own head. The Papists affirm, (u) That the Church has a Treasury of (u) ^{(u) Bellarm. de Indulgentiis. lib. 1. c. 2.} ^{de Indulgentiis. lib. 1. c. 2.} good Works, to be disposed of at the old Gentleman's Discretion. As for Example, St. John the Baptist fasted more than was commanded, and the Blessed Virgin Mary lived more strictly than God required: if any then in the Church of Rome be enjoined to fast, or do some such Penance, for his Gold he may get an Indulgence: he may purchase a great deal of Righteousness

ousness, (so that it is no matter how wickedly he lives) for a little money. The Pope, being God's Vicar, can apply the Fasting of *St. John the Baptist*, and the superabundant piety of the Blessed *Virgin Mary*, to any at his pleasure. A pretty Trick to fill his own Coffers, and empty the peoples purses.

And, as for the Primitive Church; when the Christians had committed any capital and hainous Offence or Crime, for fear of persecution, either in Denial of their Faith, or in Sacrificing unto Idols, the parties were enjoyned a severe and long Penance; yet the Bishops and Pastors of their several Congregations had power (if they saw cause) to mitigate the Rigour of this Punishment, at their Discretion; which Mitigation or Relaxation was called by the name of Pardon, or Indulgence. This Doctrine was derived from *St. Paul*, who released the incestuous *Corinthian* from the Bond of Excommunication, upon his serious Repentance and Humiliation; and writes unto the *Corinthians*, that they should do the like, and receive him again into their Communion, lest he should be swallowed up with immoderate Grief. And this manner of Indulgence was ancient, and continued long in the Primitive Church; and of this there is no question.

But, as for the Indulgences now practised in the Roman Church, which, they say, are not only beneficial for the living, but for the dead that lye trying in Purgatory; there is not the least part of a Footstep to be found of them in the Paths of Antiquity. Their own Cardinal Cajetan

confesses as much; (w) There is no Authority of Scripture, or ancient Fathers; Greek or Latin, that brings them (says he) to our Knowledge. And Bellarmine declares, (x) That it is not to be wondered, if (says he) we have not many ancient Authors which make mention of Indulgences; for, many things are retained in the Church only by Use and Custom, without Writing.

(w) *Nulla Scriptura sacra nulla priscorum Doctorum Græcorum, aut Latinorum Auctoritas Scripta. Etc. Cajetan Opus. 15. cap. 1.*

(x) *Neque mirum videri debet, si Auctores Antiquiores non multos habemus, qui harum rerum mentionem faciunt. Quoniam, &c. Bellarm. de Indulg. lib. 2. cap. 17.*

But I am sure, 'tis a Wonder to me, (till I consider the vast Sums they got by these Cheats of Indulgences) that a General Council (as they always style that of Trent) should make an Article of Faith of that which has no Foundation, neither in Scripture nor the Primitive practise. And the Trent Jugglers (for all their fair Pretences) were so far from a Belief, that this point of their new Creed could be derived from Christ and his Apostles; that *Echius, Tecelus, and Prierias*, (y) for want of Scriptures and Fathers, laid their ground-work on the Pope's Authority, and Con-

(y) *Hist. of Trent. l. 1. p. 6.*

sent of School-men; concluding, that the Pope not being subject to Errors in matters of Faith, and having approved the Doctrine of the School-men, and himself publishing the Indulgences (for at that time he stood in great need of money) to all the Faithful, it was necessary to believe them as an Article of Faith. Good God! that a General Council should be so detestably wicked, as to Anathematize all those who will not believe this their Traditional Article; which, instead of having the Scriptures Authority (the only warrant for an Article of Faith) has its sole Foundation upon the old Gentleman's Infallibility, and the Opinion of School-men.

Auricular Confession is a late Tradition, and is utterly without either Rule or Example in Gods Word, and this want of Divine Authority is ingeniously owned by many of their own Authors. The Confessions we find in the Scripture are either unto God only: or if unto men, or before men, it was in these Cases; First before Baptism, (z) Mat. 3. 6. at the entrance into Christianity, (z) as in those that were Baptized by John the Baptist. Secondly, in a case of their free and voluntary Testification of their sound Conversion, as 'tis said in the Acts: (a) *many that believed, came and confessed, and shewed their works.* Thirdly, in Case of some Grievous sin lying heavy upon the Conscience,

science, as in the Example of *David's* Confession, (b) to *Nathan*. Fourthly, in case of (b) *Sam. 12. 13.* Publick Scandal, to give Glory to God, and satisfy the Congregation, (c) as in that (c) *Josh. 7. 19.* of *Achan*. Fifthly, in case of private Injury done by one man to another, whether Priest or Private man, as it is in *St. James*, (d) Confess your Faults one unto another, and (d) *James 5. 16.* pray one for another. In all these we have not one Confession after the *Romish* Stamp, to be made of all sins, once every year at the least, and that secretly to a Priest, however in *Voto* or desire, yea, and that also of Necessity to Salvation.

The Year of *Jubilee* was first ordained by *Boniface* the Eighth, and afterwards altered by *Clement* the Fifth; and last of all brought to twenty five years, by Pope *Paul* the Second; But not borrowed of Christians, but either from the Heathens, that had every hundredth year *Ludos Seculares*, or from the Jews, that every fiftieth year celebrated a *Jubilee*; and now agreeing neither with Jews, Gentiles, nor Christians.

Their daily Devotions, which we see in their Primers, Rosaries, and Manuals, what are they for the most part, but Far-dels of blind Superstition? Indeed, it is impossible particularly to insist upon all their Traditions, for they themselves have not numbred them; yet I dare be bold to say, That the whole Religion, or rather

Faction, of the *Romanists*, which we reject, is nothing but a pack of Novelties; and by these they break the *Law of God*, and make of none effect the *Promises of the ever blessed Jesus*.

For the first Commandment, they make an unjust God, which is worse than none at all; while they teach, that he acquits the Debt, but not the payment of it.

And as for the Second, they have razed that quite out: because that Commandment stands plainly forbidding Images; therefore that Images may stand, they forbid the Commandment.

Thirdly, *Thou shalt not take the Name of the Lord thy God in vain, &c.* But this they make void, by asserting the lawfulness of Equivocations in their most Solemn Answers: and by declaring, That Catholicks (as they falsely call themselves) are not bound to keep Oath with Hereticks.

Fourthly, *Remember to keep holy the Sabbath day, &c.* But they pay as little Reverence to that as to any of the other; for, the Lord's Day has not so much respect amongst them as a Saint's Holiday.

Fifthly, *Honour thy Father and thy Mother, &c.* Now for this, they have made it ten times more of none effect, by their Traditions; than ever the Pharisees did: for they teach, that they have an old Gentleman, who can dispence with Allegiance

legiance to Princes; yea, give remission of Sins upon Condition to become Traitors; And so make the Grace of God the reward of Disloyalty. All the Commands for Committing of Treasons against Anointed Sovereigns, for the blowing up of States, for the Ruining of Nations by Wars and Invasions; all fetch their Original from the Sacred and unerring Breast of the Old Fox at Rome. *Machiavel's* Doctrine is quite be-fool'd by his Cubs, the *Jesuits*: he taught, that no man was fit for a desperate Conspiracy, but he, whose hands had before been dip't in blood. Alas! He knew not of a Fryer *Clement* or of a *Raviliac*: he knew not to what height Superstition could advance Mischief, that the first Veins a Murderer breathes, shall be no less then those of a King: and, that by votive resolution, he should be as merciless as a Butcher by occupation. They teach Children to cry *Corban* to their Parents, and absolve them from all obedience to them, by admitting them into their Monasteries. *Quid tibi cum patres?* the Pope is thy Father, the Church thy Mother, Fryers thy Brethren, (a hopeful crew) and Nuns thy Sisters.

Sixthly, *Thou shalt do no Murder*. But they say, to murder Princes, and destroy Hereticks for the Good of the Catholick (that is, the *Roman*) Church, is not only Lawful, but meritorious too.

Seventhly, *Thou shalt not Commit Adultery*.

tery. But they assert, that Marriage in a Priest is worse then Fornication, and have established Stews by publick Order.

Eighthly, *Thou shalt not Steal*. But they say, the Pope can give Kingdoms (to such as can get them) dispense with Loyalty, and bestow a Crown in Heaven, (for he is mighty free of that he has nothing to do with) on him that can pluck a Crown from any excommunicate King's head on Earth.

Ninthly, *Thou shalt not bear false witness against thy Neighbour*. But, they say, 'tis no matter for that, you may say what you will, swear what you will, against Knowledge or Conscience; provided, you reserve in your minds the contrary. As for instance, if any of you be examined by the Magistrate in any dangerous Article, you may answer, (for the Pope says so, and 'tis no matter what God says) that you know it not, that is, (be sure to remember that) with Reservation not to tell it to him. (e) Father Garnet, when upon his Tryal before the Lords, who ask'd him, Whether he had any Conference with Hall; deny'd it upon his Soul; and reiterated it with such horrible Execrations, as wounded the Hearts of those that hear'd him; yet, when Hall confess'd it, he excused himself by the benefit of Equivocation. And that this is their dogmatical Position, is sufficiently witnessed by Eu-
demon

(e) Proceed.
against the
Trait.

demon Johannes, (f) who defends *Garnet* in it, and says, 'tis lawful for a man to swear, nay, take the Sacrament upon it, (let none therefore wonder at the Confidence of the late *Roman* Traitors, when executed at *Tyburn*) tho he know in his Conscience, that what he says is false, if he do but help himself by a mental Reservation. What Security then can these men give to any State or Kingdom, who cancel all Seals of Confirmation.

(f) *Eudem.*
Joh. Resp. ad
Ep. H. Casaub.
l. 8. p. 171.

Lastly, the Tenth they have restrained to the Consent of Evil, and make Lust or the first Motion no Sin. One Commandment they have taken out, and to make up the number, cut the last into two; and yet this they disannul again, by their wrong Interpretation. So, that one while they make two of one; another while, of those two they make none. Thus, by their politick (tho damnable) Traditions, do they make the Commandments of God of none Effect.

And as to the Gospel, they are no less injurious. All the Blessedness our Saviour promises, is to the humble and contrite, to the meek and righteous, to the charitable, pure, and peaceable: but they, by their Traditions, make other Conditions, much more easie; and therefore, 'tis no wonder, if their Doctrine be entertain'd (and it is to be feared, most of their Profelytes are such) by those that are wil-

ling to be happy, but unwilling to leave their Sins. Blessed are ye, if you confess your Sins to a Priest, and receive the Sacrament of Penance; for you shall be forgiven. Blessed are ye, if you go on Pilgrimages, and visit the seven Churches, (especially in a Year of *Jubilee*; and receive the Pope's Benediction) for ye shall be called the Children of God. Blessed are ye, if you do or suffer Evil, (that is, in plain *English* become Rebels and Traitors to your lawful Princes) for the Catholick Churches sake; for, great shall be your Reward in Heaven. Blessed are ye, if you hear Mass at *St. John of Laterans*; for he delivereth all them that he desireth out of *Purgatory*, to the number of seventy seven Souls. Nay, Pope *Sylvester*, when he consecrated that Church, gave as many Years of Pardon, as fell Drops of Rain on the day of it's Consecration, which were innumerable; for it rained all that day. And, when he fear'd lest he had been too prodigal in his Favours, "He heard (if you'll believe the book of the Pardons of *Rome*) "a Voice from Heaven, that said, he had Power enough " (O brave old Gentleman) to grant " what he would. Blessed are they, that " howsoever they live, dye in *St. Francis* " his Habit, for theirs is the Kingdom of Heaven. For so *Gregory* the Ninth says, that *St. Francis* obtained this Priviledge
of

of God, *That whosoever had that Habit on, Vide Sacra-*
 could not dye ill: And St. Francis adds him- *Privileg. S.*
 self, *That whosoever loved his Order in Franc. p. 6.*
 Heart, (so that it is no matter whether he
 love God or no) *how great a Sinner soever*
he was, should obtain Mercy. And are not
 these much easier terms of Blessedness,
 than those our Saviour lays down? So
 that well may it be said of them, *Thus*
have ye made void the Promises of Christ by
your Traditions.

But I shall proceed to another sort, and
 those are the Separatists. These I confess
 decry Rome at a round rate; yet, for all
 their haste, they and the Jesuits, like
Sampsons Foxes (tho' they look a squint)
 are tyed together by the Tails: For, who-
 ever seriously consults their particular Pro-
 ceedings in this last Age, will presently
 see, that their Maxims are the same with
 the others; and that their Pratings have
 been delivered in the very Phrase and
 Style of *Becanus*, *Scioppius*, and *Endamon*
Johannes. Their poor Arguments, which
 they have vented in their Seditious Pam-
 phlets, printed or written, have been ta-
 ken almost *Verbatim* out of *Bellarmino* and
Suarez. And, whilst they gave them-
 selves out to be the only Reformers of
 Religion, took such a Course to under-
 mine and blow up the Religion reform-
 ed, by the Scandal of Disobedience and
 Rebellion, which, so far as in them lay,
 they

they went about to cast upon it: That is the Conclave of *Rome*, together with the whole Herd of the *Jesuits*, and others, the most specially combined and sworn Enemies of our Religion, were all assembled in one place, and had all their Wits and Devices concentrated into one Conclusion and Resolution; they could hardly have fallen upon such ways, as these pretended Zealots did, for turning all men out of the Paths of the Reformed Religion.

For, no sooner had these Pseudo-politicians, and Pseudo-theologians, Hereticks and Schismaticks, both in Divinity and Policy, got the Sword into their Hands, not of the Lord and *Gideon* (though that was the Cry) But of the Devil and Rebellion; How did they sacrifice to their Fancies, Lusts, Ambition, and Avarice? Their King and Country, Laws, Liberties, and Properties, all Duties, Divine and Humane; and yet were so impudent, as to entitle God himself to be the Author of their prosperous Sins. And tho' those fawning *Absoloms* (like all Broachers of Sedition) courted the People in the beginning, yet afterwards (like haughty *Rehoboams*) cared not, tho' they complain'd, that their little Finger, was heavier than the Loyns of any King that ever ruled this Nation. And 'tis deplorable to consider, into what a Distraction, and *Babel* of Confusion (under the pretence of Reformation) they

they brought this Kingdom; when, by their general Act of Toleration (the Common Bait to delude the Rabble) they invaded the clouted shoes, the basest and lowest of the people, to make themselves Priests, and invade the sacred mysteries of our Religion. And, as *Mahomet's Alcoran* was the *Gallimaufry* of Heathen, Jew, and Christian; so was theirs a composition of Jew, Christian, and Turk.

With the Jews, they arrogated to themselves the Title of being the peculiar People of God, the Godly, the Saints, who only had right to the Creatures, and should possess (and so they did as far as the Wealth of this Nation could furnish them) the good things of the Earth. All others being look't upon by them as Usurpers, a Tencr so destructive to all humane society, and civil government, that by vertue thereof, through Fraud and Force, they cozened and plundered the whole Kingdom, and accounted it but robbing the *Aegyptians*. And would the People but soberly remember, how those State Quacks had no sooner seduced them to fall from their Loyalty, but they fell a borrowing vast Sums of them which they never repaid, only left them at liberty to commence their Actions against their Securities, the common Brokers Fears, Jealousies, and the Publick Faith; it would certainly be some inducement to preserve them from being twice cheated in one Age.

With

With the Christians, some of them (but not all) acknowledged the Scriptures, yet only so far as they could make them serve their turns, to *Pharisee* themselves, and *Publican* all the world besides; men filled with Spiritual Pride, meer Enthusiasticks, of a speculative and high-flying Religion, too high for Earth, and too low for Heaven, whereas a true and faithful Piety, like Jacobs Ladder, *Stat pede in terris, caput inter nubile condit*, must have one end on Earth as well the other in Heaven. For he that acknowledges the Duties of the First Table to God, and neglecteth the Duties of the Second Table to man, is an Hypocrite both against God and man.

With the *Turk*, they subjected all things, even Religion, Laws, and Liberties (so much mouth'd out by them at the first) to the Power of the Sword. For when Doctor *Oliver*, by his undermining Practises; together with the Power of his illuminated Nose, had juggled the States Sword into the *Independents* Scabbard, then by the Prerogative Royal of the Saints, he, with his Apothecary *Ireton*, and that Pulpit Buffoon *Peters*, who was always Chaplain in Ordinary to say Grace before they fell to their Bloody Sacrifices, they breath'd the Veins of the Kingdom at their Pleasure.

Indeed the *Romanists* have not more exposed

posed Christianity; by their idle and ridiculous Traditions, than these men have done by their vain Expositions. For as the Papists, when they cannot justify their extravagancies, flye to the power of the Church (that is the *Roman*) so these Wretches, when they could not assert their Procedures from the written Word of God (which is the only North Pole and Cynosure of our Actions) most *Turkishly* and heathenishly ascribed all their Enormities to God, or the Light within them, only because they succeeded; and then, *Prosperum scelus virtus vocatur*. Thus did they cast off the revealed Word of God, (unless, when they could by an enforced Interpretation squeeze Atheism and Blasphemy out of it) as they raked Treason, Murder, and Non-sense out of our Laws and Priviledges.

And how easily both these Factions (like *Herod* and *Pilate*) could reconcile themselves, when to destroy Monarchy, and the Protestant Religion, appears by the Agreement made between *Owen Roe O'neal* the *Irish* Rebel, and the Schismatics Agent there. They cry'd out against good King *Charles* the First, upon a Surmise, that he used the help of the more innocent *Irish* Papists, being his own Subjects under his Allegiance and Protection: Yet they could dispense with the Massacre of two hundred thousand *English* Protestants, barbarously and inhumanely
slaugh-

slaughtered in *Ireland*, in a time of full Peace; and grant (for what may not these Earthly Saints do) an Act of Oblivion to whole Armies of their Murderers, thereby, at once making their Antimonarchical Interest, the price for which they sold the innocent Blood of their Brethren.

We read in *Luke 3. v. 14.* That when the Souldiers demanded of *John the Baptist*, saying, *And what shall we do?* He said unto them, *Do Violence to no man,* (or put no man in Fears) not imprison, depose, or murder Kings and their Nobles, and then, lay all false Accusations and Scandals upon them to colour your Cruelties; Subject Kingdoms, break all Bonds of Laws, Oaths, and Obligations, both to God and Man, and obey neither God nor the King, and be content with nothing but Ruine, and destroy all things. These were the Doctrines of *St. Hugh*, (but not *St. Peter*) to our late thriving Sinners. And by these their new Inventions, (for they love nothing that's old, but *Adam's* old Sin of Disobedience) they (as well as the *Romanists*) make Religion look with a contrary Face to what Heaven designed it.

For, as to the first Commandment, they represent God to the World, after their own distracted Fancies: And, as if they had been not only of the Privy (but of the very Cabinet) Council of the Almighty,

ry; *presumptory* assert who shall be happy.

And for the Second, the most Superstitious Papist, cannot more adore his Images, than these do their Imaginations; which, is an Idolatry as well as the other.

Thirdly, *Thou shalt not take the name of the Lord thy God in vain, &c.* But that signifies nothing; this smooth tongue'd Generation (as well as the Jesuits) who, if they be not as subtil, are yet as false, can play with Oaths, as Monkeys with their Collars, put them off and on at their Pleasure; of whose loathed and odious Hypocrisie, this is a palpable Evidence, both to their own Consciences (if they have any) and the World; namely, that they could, without Scruple, break their former Oaths of Allegiance and Supremacy: but now (alas poor Hearts!) they cannot dispense with their good Covenant. Nay, if they have forgot, we have not, that *Englands* Royal Head was first struck at, when the Executioners entered into a League more solemnly to swear it's Preservation; and as if all their former Oaths of Allegiance had not been sufficient to arrest their perfidiousness and Disloyalty, they called Heaven and Earth a fresh, to be Witnesses of their redoubled Perjury.

And as for the Fourth, their pretended sanctifying of that, was only, that they might

might the more demurely defraud all the Week following.

Fifthly, God says, "Honour thy Father and thy Mother, &c. which Command (as is own'd by Expositors on all hands) enjoyns obedience to Civil, Spiritual, and Natural Parents. But now, behold their new Divinity. And first, as to their Civil Sovereign, they have an Exposition (though a damnable one) to free them from all Duty to him, having (yet wilfully forgot) what Answer our Saviour gave to their Predecessors, the *Pharisees*, (b) when they questioned him concerning the lawfulness of paying Tribute to *Cesar*, *Render* (sayes he) *unto Cesar the things that are Cessars, and unto God the things that are Gods*. For he very well knew that no Service was more acceptable to his Father, than that (which for his sake) we pay to his Vice-Roy: And that Disobedience to them, was no less than Disobedience to him. God himself attests

(b) Matt. 22.
17. &c.

(i) Exod. 16. as much (i) when ungrateful *Israel* murmured against *Moses*, *Their murmurings* (sayes he) *are not against thee but against me*.

8, 9.
Numb. 14-17.

This may the Almighty in Heaven, be wounded through the sides of his Deputy on Earth. Nay, *St. Paul* (k) positively asserts (though cruel *Nero* had then the Government) *that he that resisteth the Power is damnd*, (or as our Translation, *shall receive to himself Damnation*;) A Text, that

(k) Rom. 13.2

I won-

I wonder those that glory so much in their poring on Scripture, can overlook, or their tender Consciences make a Bulk of, without either Scruple or Remorse. But what talk I of Remorse? 'Tis no matter what God or Christ sayes, the Apostles preach'd, or the Primitive Times practis'd; all those are nothing, if the King will not be of their Humour, (for Religion is but a Mask to vail their wicked and accursed Designs) they as (well as the Jesuits) have a Dispensation to excommunicate, and rebell against him.

And when the Crown cannot have its due Honour, 'tis unjust in the Mitre to expect any Reverence. No, these cry out against their Spiritual Parents, in the words of those old Rebels, (1.) *Take too much upon you, ye Sons of Levi*: and tell their bewitch'd Followers, that their Form, (tho' they know not themselves what it is) is the best. For my part, of the two, I think the Papist is most reasonable, for he is but for one Pope in all *Christendom*, but these are for a Pope, (nay, perhaps three or four, if there be so many Factions) in every Parish. For a new Fashion does not more take your proud Lady, nor a new Play your Gallant, nor a new Trick your Cheater, than a new Opinion does these men.

(1) Numb. 16.
7.

It has been reported, (I know not how truly) that divers among us, transported with

with the Novel Doctrines of their half-Lunatick Teachers, were once resolved to take up for a new Plantation: but 'twas too good News to be true, for 'twere happy for the old, (Rebels and Witches seldom leaving their Trades till they come to the Gallows) if she were well rid of them: for, next to our sins, (which God of his great goodness pardon) if ever we fall into the hands of our bloody Adversaries of the *Roman* Faction, we may thank these men for it. And I am confident, 'tis not the least part of their damnable Jesuitical Plot, to divide us (and God knows, they are but too successful) in our Opinions: for then, they know (by the late unhappy Rebellion they broach'd amongst us) that we shall soon divide our selves in our Affections.

Yet these are they that even dare Magistracy, and villicate Authority; that calumniate our Service-Book, because the Form is Uniform. When we beseech Christ, by his Agony and bloody Passion; this they say is Conjuring: when the Minister, to the penitent, pronounces Absolution, this they call a Popes Pardon. When we pray, that our Fore-fathers sins may not be laid to our Charge, this they say is to acknowledge Purgatory. Thus do they endeavour to make the Service of our Church (which is *Rome's* Envy, and the Worlds Wonder) stink in the Nostrils

Nostrils of the people. And, as for the maintenance of their Spiritual Parents, they think every little too much, and cry out in *Judas* his Language, *Ad quid perdis hoc?* Crafty Cub, he would have had it for himself. And, 'tis not long since that these devout Sinners of the State, when they had got not only the Churches, but the Crown Lands to boot into their hands, look'd upon them all as too small a Reward of their sanctify'd Rebellion.

And, for their Natural Parents, they can cry *Corban* to them, at a lower rate than ever the *Pharisees* did; and deny not only Charity to their Bodies, but (if they will not jump with them in their wild and extravagant Interpretations) to their Souls too. For, now they have no Father (though he will never own them without Repentance) but one in Heaven; so that farewell all Obedience, Charity, and Respect to any on Earth.

Sixthly, *Thou shalt do no Murder*. But how little force that had to restrain them from blood, and how they made it of none effect, when they had the power of the Sword (which God deliver us and our gracious King from again) in their hands; and their blasphemous Teachers, such Texts as this in their Mouths, *(m) To bind (m) Pl. 149. 8.* *their Kings in Chains, and their Nobles with Links of Iron, is (God knows) but*

too demonstrable, not only in the Loyal Heads that they brought to the block, but in that detestable Murder of the best of Princes, and the Churches Martyr, Blessed King *Charles the First*; a Sin, that no Blood but that of the Son of God, can expiate: and if they be not absolutely given over to a reprobate Sense, never (by them) sufficiently to be repented of. Indeed our Saviour's Prediction, *(n) The Time cometh; that whosoever killeth you, will think they do God Service,* has had as signal a Completion in these men, as in the Papists. And though the Scene (as is now apparent) was laid at *Rome*, yet, that dismal Tragedy was acted on *England's* Stage: And 'twas the Cry of Religion and Justice, Conscience, and the Cause of God, (the Jesuit having taught them the right Cant) that gave *Hosanna's* to that their bloody and unparallel'd Butchery. Impudent Cruelty! Is not Malice and Murder sufficiently solemn, without the Mockery of Piety and Justice? Is it not enough to deflower Innocency, but must Religion be the Pander? Is it not enough to ensnare the Righteous, but must Divinity be the Stalking Horse? Is not the Devil Fiend enough, without he appear like an Angel of Light? And must the glorious Gospel (which above all the Religions the World ever knew, gives the greatest Security to Princes) be made a Mask

a Mask for such horrid Conspiracies and Treasons? Is this Religion? Is this the Cause? My Prayer shall be (which I hope is the Prayer of all good men) in the words of the Church of England; *From all false Doctrine, Hereſie, and Schiſm, &c. Good Lord deliver us.*

Seventhly, *Thou ſhalt not commit Adultery.* Yes, ſay they, with a holy Siſter; provided it be to advance the Intereſt of the Cauſe, and that the wicked (for they fear Earth, and do but talk of Heaven) know not of it.

Eighthly, *Thou ſhalt not ſteal.* Yes, the Kings Tribute, and the Churches due (ſay they) you may diſpenſe with.

Ninthly, *Thou ſhalt not bear falſe Witneſs.* But how readily (and without Scruple) theſe mens Hearts can lend their Tongues a Lye or an Oath (when it is to promote their wicked and rebellious Deſigns) is ſo apparent, that it needs no proof.

Laſtly, God ſays, *Thou ſhalt not covet.* &c. Now, how ſmall notice they take of that Command, is viſible to him that has but half an Eye: for, though they cry themſelves up to be the great Lovers of the life eternal; yet, if you mark them in their ſeveral Employs, and obſerve the Equivocations, Lies, and Perjuries, (for all they pretend not to ſwear) that they ſwallow in the ſweet Broth of their Com-

modity, you will confess, that they prefer the temporal; and that Gain is their Godliness; and, that Religion is but a Cloak for their Covetousness. And tho' they are Brothers at the Conventicle, yet they are Cousins at the Shop, and carry a Court of Faculties in their Conscience, whereby they can give themselves a Dispensation (as well as the Pope) for any Sin at their Pleasure. And whilst they assert Mortification, and give out that they are all upon the Spur to the New Jerusalem, are yet for all their haste (if Time and Opportunity would serve, which 'tis to be fear'd they hope for) as ready to make a Halt again in Crown and Churches Lands as ever. And thus do they (as well as the Papists) make the *Commandments of God of none Effect*.

And as for the Promises given by our Saviour, in the Gospel, they (like the *Romanists*) make them utterly void, by turning them into such as these. Blessed are ye, if ye oppose lawful Authority, disturb the Peace of the Church, and do not submit to the publick Determinations thereof, but prefer your own private (though erroneous) Perswasions to the contrary; for, yours is the Kingdom of Heaven.

Blessed are ye, when ye keep your Meetings in the most frequented places; that so you may the more openly confront

front Magistracy, and (by your loud bawling) draw in the giddy *Mobile*; for, ye shall be called the Children of God.

Blessed are ye, when ye robe your selves with your old Vestment of pretended Sanctity, hang down the head like a bulrush and walk sadly, varnish your Villanies with your former Cry of Religion and Justice, for that's the way (if any) to usher in again your black Deformities of Rapine, Blood and Sacrilege: (the Devil, when dressed like an Angel of Light, looks fair) for you shall be comforted.

Blessed are ye, when ye become the most dangerous Traitors, by speaking evil of Dignities, ripping up the Infirmities of Princes, (who, tho they are styl'd Gods, are yet but men) nay charging their Innocency with Abberations, and so poison the People with a Male-opinion of them, that (when ye have opportunity) they may be ready to mutiny, rebell, and set the Kingdom together by the ears again: for ye shall inherit the earth.

Good God! Of all Religions in the world, we might have thought that of thy dear Son least liable to be abused to such damnable Designs as these; yet sad experience has taught us, (and for thy holy Names sake let us have no more on't) that there is a generation (be-

sides the Jesuits) who would make Christianity justify all their Fraud, Malice, and Cruelty; insomuch that we had better chuse not to be Christians, than to be such men; because whatever Religion overthrowes the common Principles and Duties of Humane Nature, such as those of Civil Obedience, Integrity and Humanity are, cannot be supposed a Religion proper, or intended by God for Mankind; whose great End in Religion is, to improve and rectify, and not to debauch or corrupt the Dispositions of men. Alas, they need no Religion to instruct them in the Arts of Deceiving, the Contrivances of Malice, or the Methods of Revenge; such Fruits as these spring up too easily in our corrupt and degenerate Natures, which need no great Force or Improvement to bring them forth: But when the warmth of the Sun shall be joyned with the fruitfulness of the Soil, when men are encouraged to pursue their natural Inclinations by the most powerful motives of Religion, what Bounds can be set to the growth and increase of those accursed fruits.

Yet for all this, they have the confidence to give out, that they are as obedient, peaceful and loyal Subjects as any. Indeed it were well for the King and Kingdom if they were really so: but all is not Gold that glisters; and though

though the As have put on the Lions Skin, he may be discerned by the length of his Ears. *Blessed be thou of the Lord,* (a) *says Saul to Samuel, I have kept the Commandment of the Lord. Hast thou* (p) *1 Sam. 15. 13, 14, 15.*
for (says Samuel) then what means this bleating of the Sheep in mine ears, and the lowing of the Oxen which I hear? O (says Saul) they are to sacrifice to the Lord thy God. So are our Pretenders to Love, Loyalty, and performing the Commandments of the Lord in good earnest? then what means that Shimei's Bleating, and Rabshekah's Railing against Church and State, which I hear? What means the Rapine and Sacrilege (which is so far from being repented of) that it is again endeavoured to be repeated? Will they say 'tis to sacrifice to the Lord their God?
(q) Behold to obey is better than Sacrifice, (p) 1 Sam. 15. and to hearken, than the Fat of Rams; for 22, 23.
Rebellion is as the Sin of Witchcraft, and Stubbornness is an Iniquity and Idolatry.
 Let them therefore but once shew some true Signs of their Repentance for what is past, and Demonstrations of their Obedience for the present, and no men living shall rejoyce more than we. But, if instead of this, like *Endor's Witch*, they study to raise their old Devil of Rebellion again in the likeness of a Prophet, and are still as industrious to proselyte casie natur'd men to their Faction as ever; if instead

instead of repenting, with the Whore in the *Proverbs*, they wipe their Mouths, and say they have done no wickedness, and would gladly be puddling our Waters, that they might fish the better; if whilst they cry themselves up to be the peaceable and meek, they are still so wicked as to despise Authority, and speak evil of Government, shall we be afraid (for all their coming in nomine Domini) to tell them, that their Religion is Hypocrisy; or according to that Duty which we owe both to God and the King, endeavour (as much as in us lies) to lay open their Cheats to the People, that so they may not be twice gull'd in one Age, by these Mountebanks in Divinity, who thrive so well by canting upon their late bloody Stage, that even yet they have the Impudence again to attempt the mounting of it. That Lip-Religion of theirs is so cheap and easie to come by, that every Hypocrite can afford to Disciple himself thereunto; but when it comes to Works of Charity, and to evidence a true Faith to all that are in Authority, then pale *Lumen amission*, Gospel-Light and they must shake hands and part. Thus do they by their vain Expositions, and erroneous Doctrines, the Delusions of their own hearts, if not the Suggestions of Satan, make the whole intendment of Religion (as well as the Jesuites) of none effect,

effect. And 'tis between these two Factions, that as glorious a Church, both for Doctrine and Discipline (I mean the Church of England) is now threatened to be ruined.

A Church, that as she worships the only (p) God, and believes in him, (p) Art. 1.

and no other; so does she deny not only that Idolatrous Worship given by the *Papists* to the blessed Virgin, wherein they entitle her (q) a Goddess, Queen of Heaven and of the world; and make the like Prayers to her as they do to God, even with Authority and Command over her Son, and as a partaker of the Government (r) of his Kingdom; which wants not much (if any thing) of making a Quaternity of the most glorious, individual, and incommunicable Trinity; But likewise, the unmanly treatment the Separatists give her; who, because the *Romanists* ascribe to her more Power then she has in Heaven, will not pay that respect which is due to her Memory on Earth: for she honours her, so far as she may, and never speaks of her, but with Reverence.

A Church, that as she denies to be a Schismatick, that she may be Catholick, and adhere to the *Roman*, in opposition to all other; that is, to the Catholick Church; so does she renounce and disclaim all Factions, Seditious, & Rebellious Conventicles.

A Church, that as she receives for Canonical

(q) *Lipsius* oft calls her *Deam*, in his *Hellenica* and *Africana*, wherein he shews their Custom and Practice. (r) *Augustine* *Cassander* (consult Art. 21.) confesses as much.

(r) Art. 13.

nenical Scripture, neither more nor less, than those Books, (s) of whose Authority there was never any doubt in the Church; so do's she deny, not only the *Ramish* Traditions, (which are most notorious Innovations) to have equal Authority with them; but likewise the *Enthusiasts* wild and extravagant Expositions of them.

A Church, that as she denies that *Heathen* Persecution of taking away the Bible, or prohibiting her Children the consulting of it; so do's she deny that *Phanatical* Assertion, That every man may at his Pleasure publicly Preach, and expound the Sacred Scripture. For she (t) declares, that the Persons employed by her in the Ministry of Gods Worship and Sacraments, in feeding and governing the Flock of Christ, are lawfully called to their Office and Ministry, and are consecrated and ordained according to the Scriptures, and Canons of the Universal Church.

A Church, that as she declares, that the Administration of her Worship and Sacraments, is in a Language understood by all those that are concerned in them, and performed with such Rites (u) as are agreeable to the Word of God, being for Decency and Order; for she uses them not as necessary in themselves, but in Obedience to that Authority which God has given

(u) 1 Cor.

14-40.

See Preface of
Cerem. to the
Litur.

to every particular Church, over it's own Members: So she denies not only the idle, ridiculous, and insignificant Ceremonies daily practised among the Papists, but likewise the undecent, disorderly, and rude (if not blasphemous) Addresses, that are made to Almighty God amongst the Sepertists.

A Church, that as she asserts her discipline (w) likewise to be according (w) Art. 33. to the Scripture Rule, and primitive Patterns, as far as the Loosness of this Age will bear; so does she condemn the foolish impositions of the Roman Church, and profane Liberty of the Factions Conventicles.

A Church, that as she professes the same Faith, and no more than what all Christians have made the Badge and Symbol of theirs; namely, that which is briefly compris'd in the Apostles (x) Creed, explain'd in those others, styl'd the *Nicene* and *Athanasian*, and proved by the Holy Scriptures, taken in that Sense, which is evident in the Text, to any indifferent Judgment, and approved by the Consent of the Universal Church, (y) the Decrees of the first General Councils, and Writings of the Fathers: So does she deny on the one hand, the New Articles raised (by the Authority of Pope *Pius* the Fourth) out of the Conventicle

(x) *James*
Apol.

John 2

Side of *Trent*, and added to the *Constantinopolitan* Creed, to be received with an Oath, as the true Catholick Faith. And on the other, the Looseness of the Novellists, who own no standing Rule at all, but, would have their own distracted Imaginations pass for real Revelations; and so at their Pleasure, as their Designs may require, make every day (as well as the Papists) new Articles of Faith.

(r) Church
Horn. of Prayer.
cr.

A Church, that as she declares (a) that none can hear her Prayers, know her Necessities, and grant her Requests, but God alone; and therefore directs all her Petitions only to him: So does she deny both the Article of the New *Roman* Creed, which enjoyns and commands Prayers to Saints, and the phantastical Sewemels of calling them *Peter, Paul, John, &c.* as if they who are recorded for Saints in the Church Triumphant, ought not to have that Title given them in the Church Militant. Indeed, no Church pays them their proper due, more than she; for, she honours them as the Servants of God, both by respective Memorials of them, Praises to God for them, and Imitation of their Virtues; and holds (b) that the glorify'd Saints in Heaven bear most loving Affection to those living on Earth, and pray in general for the Church Militant. And, for their bodily Relicks, she is so far from despising them,

(a) See *Reformation*
Cathol.

them, that she reverently keeps them, if she may, without Offence.

A Church, that as she believes (b) (b) Art. 11. she is justified only by the Merits and Passion of the ever Blessed Jesus; so she denies the *Roman* Justification by her own Merits and Satisfaction: yet, makes not Religion like the Separatists, consist in talking, praying, and eating. For, she (as may be seen in her Articles, Homilies, and Catechism) exhorts, urges, and persuades to good Works, both of Holiness to God, Subjection to Kings, and all that are in Authority under them, Justice to all men, Sobriety and Chastity in her self, and works of Mercy to them that are in need.

A Church, that as she asserts there were only two Sacraments instituted by Christ, to wit, Baptism, and the Lords Supper, as Seals of his Covenant with his people; so she disowns the five additional ones of the Papists, to be proper Sacraments; and disclaims that Tenet of theirs, which says, they Justifie *ex opere operato*, and of the Phanaicks who declare that they are only bare Badges; for she believes (c) That they are sure witnesses and effectual Signs of grace, and Gods good will towards us, &c.

A Church, that as she maintains that his Sacred Majesty within his Realm and Dominions, is, next under God, the Supreme

preme Moderator and Governour of all things, whether Ecclesiastical or Civil; so she abhors not only that damnable Papistical Position, That the Pope has Power to depose the King, (whom Heaven preserve) and dispose of his Kingdoms: but also that no less dangerous and pernicious Separatical Opinion, That the great Power is in the People, and so make a Pope of the Rabble.

(d) Art. 37.
King Charles's
Letter to the
Prince.

Lastly, A Church, that above all other Constitutions in the Christian World, enforces the great Duties of (d) Obedience and Submission to the Magistrate, and teaches to be subject, not onely for wrath, but for Conscience-sake. Indeed, he that consults without prejudice what the Church of *England* teaches, will find that she holds a Communion with all true Churches of Christ, that are, or have been in the World, and is, together with them, a true Member of that holy Catholick and Apostolick Church, which was from the beginning, and will be to the end.

(e) Jude 3.

Yet how miserably is this poor Church assaulted (and for nothing else but the Defence of (e) the Faith which was once delivered to the Saints,) both by the Papists and Separatists? The first roars with their Bulls, and curses her with Bell, Book, and Candle, because she will not submit her Neck to that Antichristian yoke the old Gentleman would gladly lay upon her again;

again: And the other, in each corner cry out, and make a noise against her, because she will not with them turn Religion into Rebellion, and Faith into Faction: Truly, her Loyalty is her only Crime: and though both these Factions give out Religion to be the cause, yet 'tis for her Obedience to God Almighty's Vice-gerents, that makes them so mad, and rage so much against her.

And here I shall examine some of the Jesuitical Policies daily made use of to proselyte and bring over the unstable and unwary to the *Roman Church*.

And the first is, their making the charitable Opinion of well disposed Protestants, an Argument to seduce the simple to their Religion, by telling them, that they (at least many of them) confess, that there may be Salvation in their Church; but we (say they) absolutely deny there can be any in theirs, therefore 'tis safer to come to ours than to stay in theirs, to be, where almost all grant Salvation, than where the greatest part of the World deny it. Surely, 'tis great Pity, that a charitable Opinion on our part should give any Papist occasion to live and dye in the Bosom of the *Roman Communion*; whereas, we should rather give them warnings in the name of the Apostle; *(f) Come out of her my People, that ye be not Partakers of her Plagues.* But, it is more

Answer to Mr. Fishers Relation of a third Conference, at the end of Doctor White's Reply to Fish-
er. p. 68.

(f) Rev. 18. 4.

more than Shame for them (were they capable of any) to adjudge our Religion therefore the worse, because we are more charitable.

When we say, a Papist may be saved, it is meant only of those (as I conceive with Submission) who, although they live in the outward Communion of the Church of *Rome*, yet, neither really prove nor practice her abominable Latt; partly, by true Penitency, known Sins and invincible Ignorance may (we hope) be in a saveable condition. These men, so long as they retain the true Faith of Christ, according to the Articles of the Apostolick Christian Belief, without opposition, on the ground of Religion; and have further, more, a purpose and mind to obey God, and keep his Commandments, according to that measure and knowledge of Grace which they have received, and relye wholly on the known Merits, and sole Mercy of Jesus Christ; that is, living Papists, and dying Protestants in the principle Foundation of our Faith, may find Mercy; because, they did it ignorantly: this is the best Construction Charity can afford them. But, it cannot be extended to those that have means and Opportunity to know things better, yet, wilfully and obstinately refuse: and there is great difference between the Papists in

England, who have all the Advantages of finding out and understanding the Truth, and those blind-led Souls who live under the Night of Popish Darkness.

I must confess, I do incline to a communion of every poor, ignorant, and blind Soul among them. For, I do not do to judge another, nor say he standeth or falleth after: But, I take God to witness, that had I my power, I would not adventure in the New Roman Church. For, I do not, and dare not pronounce upon their persons, but yours, yet, I will proclaim that their Doctrine is damnable.

The next is one of those proposed by *Thomas à Jesu*, in his Work concerning the Conversion of all Nations, borrowed, as he tells us, from *Coster*, *Possesine*, and other eminent Writers in that Cause. Where (x) he advises not to dispute with Hereticks, but rather express an intimate Kindness for their Souls; and, first demand of them, what they think of their Ancestors: Whether they imagine they were damn'd for being Papists? An Argument, which had it any force, must persuade Jews, Mahometans, and Hea-

(x) *Tho. à Jesu, de Convers. omn. Gent. Pag. 561. &c.*

more than Shame for them (were they capable of any) to adjudge our Religion therefore the worse, because we are more charitable.

When we say, a Papist may be saved, it is meant only of those (as I conceive with Submission) who, although they live in the outward Communion of the Church of *Rome*, yet, neither really approve nor practice her abominable Idolatry; partly, by true Penitence for all known Sins and invincible Ignorance, may (we hope) be in a saveable Condition. These men, so long as they hold fast the true Faith of Christ, according to the Articles of the Apostolick and Christian Belief, without opposition to any ground of Religion; and have furthermore, a purpose and mind to obey God, and keep his Commandments, according to that measure and knowledge of Grace which they have received, and relye wholly on the known Merits, and sole Mercy of Jesus Christ; that is, living Papists, and dying Protestants in the principle Foundation of our Faith, may find Mercy; because, they did it ignorantly: this is the best Construction Charity can afford them. But, it cannot be extended to those that have means and Opportunity to know things better, yet, wilfully and obstinately refuse: and there is great difference between the Papists in

England, who have all the Advantages of finding out and understanding the Truth, and those blind-led Souls who live under the Night of Popish Darkness.

I must confess, I do incline to a charitable Opinion of every poor, ignorant, and well-meaning Soul among them. For, What have I to do to judge another mans Servant, seeing he standeth or falleth to his own Master? But, I take God and his Holy Angels to witness, that had I ten thousand Souls, I would not adventure one of them in the New *Roman* Faith, and the now *Roman* Church. For, though I will not, and dare not pronounce Damnation upon their persons, as they do on ours, yet, I will proclaim confidently and openly to the World, that their Doctrine is damnable.

The next is one of those proposed by *Thomas à Jesu*, in his Work concerning the Conversion of all Nations, borrowed, as he tells us, from *Coster*, *Passavine*, and other eminent Writers in that Cause. Where (g) he advises not to dispute with Hereticks, but rather express an intimate Kindness for their Souls; and, first demand of them, what they think of their Ancestors: Whether they imagine they were damn'd for being Papists? An Argument, which had it any force, must persuade Jews, Mahometans, and Hea-

(g) Tho. à Jesu, de Convers. omn. Gent. Pag. 561. &c.

thens, never to be Christians; and, as it happens here in England, must oblige us never to be Papists, lest we should condemn our Fore-fathers, Grand-fathers, and Great Grand-fathers, all those Ancestors for whom we have the most sensible Concern, who all were Protestants.

The third is, the brags that they make of the Sufferings of their Saints, and testimonies of their holy Martyrs. *Let us ascend into Heaven (h) by Imagination* (says Campian) *and there we shall find such as through Martyrdom are as ruddy as the Rose; and also such as for their Innocency whilst they lived, do glister as beautifully as the white Lillies; there we may see three and thirty Bishops of Rome, which, for their faith, were immediately murdered one after another. Thou shalt find (says he) they lived here, and dyed ours.* I confess, the name of Martyrdom carries a fair Face in honour of the Church of Rome; But if we rub off the Varnish with the touchstone of Sincerity, it will appear but one of their common Boasts, full of nothing but of vain Glory: for, if those holy Martyrs and Bishops neither suffered for that Faith at the time of their Deaths, nor in all their Lives received that Creed, which is now published with *Anathema* to all those that believe it not: surely, those Saints will never be found to have dyed Members of their now Church, although

b) Campian
Rat. 10.

though they dyed Martyrs in the Ancient *Roman* Church.

But, to examine some particulars; Did ever any of those holy Martyrs teach, that the Scripture was imperfect without the help of Traditions, and that the Laitie ought not to read and consult it? Did ever any of them believe, that there were neither more nor less than seven Sacraments? Did they maintain, that they were all instituted by Christ? Did they profess, that they were all properly and truly Sacraments of the New Law? Did ever any of those Ancient Martyrs die in the Defence of the Popes Infallibility and Supremacy; as that he was the unerring Judge and Arbitrator of all Doctrines, and that he had power to depose Kings, and dispose of their Kingdoms? Did ever any of them teach, that the blood of Christ cleanse us not from all Sin; but that we must be cleansed in the fire of Purgatory? Did ever any of them, instead of that one Propitiation made by Christ, and the condition thereof, Faith and Repentance, set Remission of Sins upon quite other terms, and propose the gift of God to be bought with Money, in the vile market of Indulgences? Did ever any of those Primitive Martyrs affirm, that in the Mass is offered to God a true, proper and propitiatory Sacrifice for the quick and the dead? Did ever any of them take it upon their deaths, that they had absolute pow-

er to remit Sins, to dispence with Oaths,
 or to make corruptible Bread and Wine,
 the Incorruptible and Glorify'd Body of
 our Blessed Saviour in the Sacrament?
 Did ever any of them admit contradic-
 tions in their Creed? Did they speak
 Nonsense, with deliberation, as that is,
 to call a particular Society of Christi-
 ans, combined under one Bishop, the
 Universal Church? Did ever any of
 them believe, that the very Body of Christ,
 which consists of Limbs and Lineaments,
 distinguished by several proportions and
 situations; and at that time (as well as
 now) in Heaven, clothed with Glory,
 brighter than the Sun, was lurking, in in-
 visible and indivisible Body, in all the
 Hosts that were consecrated, or enchanted
 rather, in the Papacy, and in every Crumb
 of every Wafer? No; those holy men
 could not die in that Faith, nor for that
 Religion, which was altogether unknown
 to their Church. The Doctrine of the
 Communion in one kind, the Prayer in
 an unknown Tongue, the Power of In-
 dulgences, the Worship of Images, the In-
 vocation of Saints, and the like, were not
 (as appears from several of our Adversaries
 own Confessions) known to former Ages.
 So that for those Bishops and Martyrs to
 die in that Creed which was not received
 in the Ancient Church, is a Mystery
 unsearchable, and a Martyrdom past
 finding out.

Is it not therefore a silly and senseless question to demand, (yet nothing is more frequent in their mouths, and it is another of those Policies set down by the fore-cited *Thomas & Jesu*, to insnare the Ignorant with) Where was your Church before *Luther*? when as the positive Doctrine which we teach is contained in a few Points; and those have both Antiquity and Universality, nay, the consent of the *Roman* Church, when in it's purity. The things in debate which are *sub Judice*, and in Question, for the most are are, (if not all) some late Traditions of theirs imposed upon the Church; and certainly, from those Traditions, which they have made new Articles of Faith, the question does truly and properly result upon themselves: Where was their Church, that is, Where was their *Trent* Doctrine and Articles of their now *Roman* Creed received *de fide*, before *Luther*?

Where was their *Purgatory* commanded to be believed upon pain of Eternal Damnation, before the Conventicle of *Trent*? But as for our Doctrine of Heaven and Hell, they cannot deny, but 'twas preached, and believed, even as soon as Religion had any being in the World; and was not that long before *Luther*?

Where was their Private or Solitary Mass, wherein the Priest does alone Communicate, own'd as an Article of Faith, before

before the Assembly of Trent? But as for the Communion which is used together with the Priest and People in our Church, 'tis derived from Christ himself; for the Evangelist tells us, (i) *Luk 22.19.* That our Saviour took Bread; and when he had given thanks, he brake it, and gave it to his Disciples; He took Bread, that he might break it, he brake it that he might give it, he gave it that they should eat: And so much the words declare, which are Plural, and spoken to others; (*take ye, eat ye*) and not Singular, or to himself alone. And was not that long before Luther?

Where was their Article which enjoyns every one to believe upon Penalty of Eternal Damnation, That in the holy Eucharist is truly, really, and substantially, the Body and Blood, with the Soul and Divinity of our Lord Jesus Christ: And that there is made a Conversion of the whole substance of the Bread into his Body, and the whole substance of the Wine into his Blood; By which Horrid Tyranny over Christians, they require them to renounce both Sense and Reason, the very Nature of a Sacrament, and the Articles of the Apostles Creed; before the late Council of Trent? But whereas we say, the Lords Supper was ordained for a continual Remembrance of the Sacrifice of the Death of Christ, and the Benefits we receive thereby;

thereby; 'tis according to the express words of our Saviour in the first Institution, the Doctrine and Practice of the Apostles, and the Primitive Church. And was not that long before *Luther*?

Where was that their piece of Non-sence, the Catholick *Roman* Church, decreed upon pain of *Anathema* to be believed of all, before the Conventicle of *Trent*? But as for that of ours, wherein we Assert a Holy Universal Church, 'tis according to the Apostles Creed, and the Faith of the first Christians. And was not that long before *Luther*?

Where was their old Gentleman's Infallibility and Supremacy, made an Article of Faith, as that he cannot err; and that if he should draw innumerable of Souls with himself into Hell, he ought not to be reprov'd: And that this humble Vicar of Christs, in great Self-denyal, may trample upon the Crowns and Scepters, and the Necks of Kings and Emperors; that this Lieutenant of the Prince of Peace may dispose of their Realms and Countries, discharge their Subjects of all Allegiance to them, and reward them for destroying the Temple of the Lord's Anointed, before the Council of *Trent*?

But

S. Papa sua salutis negligens, deprehenditur inutilis, et remissus in operibus suis, et innumerable populus ceterorum ducit secum, primo Mancipio Gehenna, cum ipso Plagis multis in aeternum vapulaturus. Hujus culpas istie redarguere presumat Mortalium nullus, quia cunctos ipse judicaturus, a nemine est judicandus. These be the words of their Canon-Law, in Gratian. Can. si Papa. 6. Distinct. 40.

But as for that of ours, wherein we believe (and that according to the most plain Texts of Scripture) that there is no Man living but sins, and that Christ is the sole Monarch of the Church, and that we ought to be Subject to all that are in Authority and Power: we have our Saviour's Precept, and Example; (nay, he wrought a Miracle, rather than he would be disobedient to Government) the Apostles Commands, the Practice of all the Primitive Christians, even the *Roman Bishops* themselves (for several Ages) as well as others. And was not that long before

Where was their Article, which declares that all that will be saved, must believe, That the Saints reigning with Christ are to be worshipped; and that they are our Intercessors and Mediators to God, and that they offer up their Prayers to him for us: before the late Conventicle of *Trent*? But, as for that of ours, wherein we believe, that Jesus Christ is the only Mediator and Intercessor between us and his Father, we have his own Promise for it, (k) *Whatsoever ye shall ask the Father in my Name, (he does not say in the Name of his Mother, or in the Name of St. Peter, or St. Paul, or any other Saint or Angel whatsoever) he will grant it you;* the Practice of the holy Apostles, and all the prime Orthodox Fathers of the Church.

(k) Joh. 16.23.

Church. And was not that long before *Luther*?

Where was their Article that commands a belief upon Penalty of Eternal Damnation: That the Images of Christ, and the Blessed Virgin *Mary*, and other Saints, are to be had and retained, and that due Honour and Veneration is to be given unto them; before the late Council of *Trent*? But as for that of ours, which forbids the worshipping of them, we have God's expresse Command for it, the Edicts of the first Christian Emperors, and the Tests of the Primitive Martyrs. And was not that long before *Luther*?

To conclude, (for 'twere endless by Retail to reckon up all their Innovations) the whole Profession of their Faith, expressed in the Bull of Pope *Pius* the Fourth, dated *An. Domini* 1564. is an absolute Compound of Novelties: for that must needs be new in Christianity, which is not much above an Hundred years old. And such is their now Faith, which was never known for a Creed, till that Pope gave it out for one.

But behold the Confidence of some of the *Romanists*, who, now they see they cannot make good this their new Symbol by Arguments, and that they want (thanks be to God and the King) those their other of Fire and Faggot, (which they never fail to make use of at a dead
lift)

list) to confute us with, do utterly deny, and say 'tis no Creed; but a Catalogue of Points to be Professed by Teachers in Publick Academies, &c.

Now how false this is, will appear to any that pleases to consult the Bull it self, (and were they not the true-born Sons of the Father of Lies, they could not have

(1) *HANC VERAM CATHOLICAM FIDEM, extra quam NEMO SALVUS ESSE POTEST, quam in presenti sponte profiteor, & veraciter teneo, eandem integram & inviolatam, usq; ad extremam vitæ Spiritum, Constantissime (Deo juvante) retinere & conservare, atq; a meo Subdito, vel illis quorum cura ad me in munere meo spectabit, servare, doceri, & prædicari, quantum in me erit, curaturum. Vide Bullam Pii Quarti.*

the Impudence to Assent in palpable an Untruth) for then they will see (1) that *credo*, I believe, runst through the whole body of the form, and I acknowledge, profess, declare, and firmly embrace this and that, are the Expressions used in it, which there also is called the *TRUE CATHOLICK FAITH*, without which *NO MAN CAN BE SAVED*. And the Bull enjoyns this Creed to be Sworn to by all Ecclesiasticks (which are more than Teachers in Universities) all Dignitaries in Churches, all Regulars, &c. Nay, Commands all Clergy-men to endeavour, as much as in them lyes, that all under their Care and Charge, shall learn and hold that Faith. So that if it be not their established Creed, I am sure they have none.

Indeed, there is not one Point wherein we differ from the Religion, or rather Faction

Faction, of the now *Roman Church*, but we have *Christ* and his *Apostles*, the ancient *Martyrs*, *Confessors*, and *Holy Fathers*, for our *Warrant*. And, tho' the *Jesuits* (the better to insinuate themselves into the easie natur'd) pretend, that it is only out of *Charity* to their *Souls*, they expose themselves to so many dangers: yet, if I do not make it appear, that 'tis not for *Religion*, and the saving of *Souls*, but to maintain their own *Grandeur*, and make good their *Regalia Papa*, they so much contend; then I will reconcile myself to the *Church of Rome*, and creep of all four to *St. Peter's Chair* (and I am sure 'twill be a severe *Penance*) for the *Old Gentleman's Pardon*, and not only kiss his *Toe*, but his *toe* other part too.

Yet, this I must say, that I do not, nay, I cannot undertake to dive into all those depths of *Satan*, all those profound *Mysteries of Iniquity*, by which, that pretended *Spiritual State* of the *Papacy* stands. But, I shall give the *Reader* an account of some of them; and by those he may judge of all the rest. A *State* which has no where any *Right*, yet planteth it's *Dominion* in all *States*, and fetcheth from them the purest *Gold*, and heapeth inestimable *Treasures*. In the exercise of all civil *Offices*, there may and will be some *Miscarriages*; but, the very *Constitution* of that *Spiritual Power* is
more

(m) *Vide Onu-
phrius in vita
Marcelli.*

mere Imposture. In other Employ, Chear
is an Exorbitance; but, in the Papal Ju-
risdiction, 'tis the very Office. (m) Two
Popes, *Marcellus* the Second, and *Adrian*
the Fourth, were so sensible of that wick-
ed and constant *Genius* of the Popedom,
that they commonly said, they believed
a Pope could not be saved. And, if pub-
lick Report be of any Credit, the late Pope,
Innocent the Tenth, seeing himself elected,
wept, and cryed out, "That now Hell
gates were open upon him. For, what
man that has any Sense, or Relique of
Conscience, but must be frighted, know-
ing himself engaged by his Election, to
maintain the Satannical Pride, Rapacity,
and Mischievousness of the Papacy?
which, to satisfie all false and impious
Courses, are not only allowed, but en-
joyed.

But, not to rove in Generals, the great
Noise and Cry they make of *Rome*, be-
ing the Mother and Mistress of all
Churches, is not for the Purity of her Do-
ctrine, and Regularity of her Discipline,
but to maake good her Pomp and Splen-
dor. This is apparent from the Trans-
actions about the Reformation, which
was so earnestly sought for, not only by
divers Learned Men, States, and Princes,
but by the Emperour himself, and tho
largely promised, yet, when the Pope and
Cardinals, upon Consultation, found
that

that it would destroy and overthrow the Grandeur of their worldly Estate and Wealth; there followed a Concession and Plot quite contrary. For, the Faction so prevailed by the Art of the Assembly of *Trent*, (which was solely at the Old Gentleman's Devotion) that the Errors, which some held before, now all that Church must hold. Before, men might assent or dissent, and abound in their Opinions; but now, they are all made *de fide*, the absolute Determinations of that Church, and imposed upon all men, under pain of *Anathema*. And because they saw they could not justify their Procedures by the Sacred Scriptures, (that the greatness of the Papacy might stand) they cry'd down them as ambiguous, and insufficient to teach the Church, (that is, the *Roman Church*.)

Neither did the Crew of *Trent* think that enough, but they likewise forbade the Laity the reading of them, which is another of their Policies, to teach the People to themselves, and make them their Vassals: For, had they those holy Records to consult, they would then presently see their unjustifiable Cheats, and could never be so blinded, to believe Lies, to take Novelty for Antiquity, Idolatry for God's Worship, Treasons, Rebellions, and Massacres, for holy Acts. This the subtil Pope knew very well, and there-

therefore commanded all his Adherents here in *England*, not to be present (for in the beginning of *Queen Elizabeth*, till the twelfth year of her Reign, Papists as well as Protestants were) at our publick Worship. And this not out of kindness to their Souls, (though that was pretended) but out of Policy, to keep them in their former Ignorance; for, had they continued coming to hear our Divine Service, and seen with how much Decency, Sincerity and Devotion, it was performed; how faithfully the Word of God (according to it's true and genuine Sense) was explained and preached, they would then have perceived, that the Account their Priests gave them of our Religion, was altogether false and unjust. And to keep them still from this, (and 'tis not one of the least of their Crafts) they daily give it in Charge to all their Dependents, that they shall by no means come to our Churches or Prayers, but maintain an irreconcilable Hatred (though never so good) to all our religious Acts and Doctrines. And thus, by this Art, is our Church condemned by thousands, who know not in the least degree (for they only look through their Priests Spectacles) what she holds and professes.

(n) Gen. 25.
15.

It is recorded of the malicious *Philistines*, (n) that they filled up the Wells of *Abraham* with Earth, to put their Memorial

our

out of mind; that so they might challenge the Ground: in like manner, the *Romanists* stop up the Streams of Life which are found in the Sacred Scriptures; and all for this end, to make the Bible their private Possession and Merchandise; and so lock up the Peoples Shield of Faith, that when the Devil assaults them with his fiery Darts, they cannot come at it. 'Tis but too truly said, *Fides Carbonaria*, the Colliers Creed: the Devil catechiseth him; How dost thou believe? I believe as the Church believes. How is that says the Devil? Why, as I believe says the Collier. This man was saved, say they; but, for all that, I do not think the Devil and the Collier so soon parted. Yet, they say, an implicit Faith is enough, believe as the Church believes, we ask you no more; that, and the Sign of the Cross, is sufficient to make a good *Roman* Catholic. For what should you trouble your Heads about the Scriptures, they are difficult to understand; and we will tell you the meaning of them. They might as well say, Heaven is a blessed place, but 'tis a hard way to hit: yet, be not concern'd, we will go thither for you. O the multitude of Souls they thus beguile! casting a Mist before their Eyes, that so they may the more easily juggle away their Purse to maintain their own Greatness.

Another of the Popes Policies, was their sending the Christian Princes so oft on their Errand, to recover the *Holy Land*; not for any real Love or Respect they bore to the place, (though that was made the Scale) but, that while the Emperour and Kings were fighting for Christ's Sepulchre abroad, they might be invading their Lands at home, and filling their Coffers with a great part of the Money contributed for that Service. Frauds and Robberies are then most criminal, when Religion is made the Stalling Horse for them. And this is so notoriously known to have been the practice of the Popes, (to all that know any thing of the way of their advancing their visible Monarchy of their Church) that it needs no proof; yet, for their Satisfaction, who, perhaps, have not Time and Opportunity to converse with such things, I shall make tender of some.

When that magnanimous *Frederick* had obtained the Imperial Diadem, before 'twas well placed on his Head, he obliged himself by Oath, to pass into *Syria* for the Conquest of the *Holy Land*. Two years after, to make good his Promise, he imbarqued himself at *Brindisi* in *Calabria*, to go into *Syria*; but, being (by reason of the Indisposition of his Body) constrain'd to return to Land, that year with Pope, *Gregory* the Ninth, excommunicated

ificated him, and accused him of Perjury. Yet, soon after, (to let the World see, how incapable his great and generous Soul was of such Baseness) set Sail again, and happily arrived into *Palestine*, where (such were his signal Achievements, that) he did not only defeat the *Saracens*, but regain'd *Jerusalem* too.

And now what Bays can be worthy to kiss and crown the Temples of so Warlike a Prince? Surely nothing but a *Jubilee* must bid his welcome home? No; Alas, this was not the End the Pope aimed at; for, at his return, he still continued the Excommunication against him; nay, on the very day of Triumph, when Thanks (which were but Malices to blind the more devout Rabble with) were given to Heaven, for that glorious Conquest, he, to whom (next to God) they stood indebted for it, was (by the Popes Order) deny'd admission to the holy Communion. And now he soon made it known for what Reason he had been so urgent to send him away: for, scarcely had this Noble Emperour set up his Standard of War far remote; but the subtile and treacherous old Fox of Rome leaves his Earth, and hunts the Lards of *Frederick* in *England*, and went about to take *Lombardy* from him. He hoped that great Prince might have been prodigally ambitious of a Tomb near that

of his Saviour: or that Death would have met him from the point of some barbarous *Saracens* Sword.

But, when his Renown, which was as great as had been his Danger, and his Valour beyond them both, had spread it self in all Parts, and that in despite of the Devil and the Pope he overcame his Enemies, and chain'd Victory to his conquering Chariot: The *Knight Templers* (fit Servants for such a master) being (o) sent by the Pope into the *Levant*, understanding how meritorious the News of the Emperours Death or surprisal would be at *Rome*, and knowing he design'd to wash himself in *Jordan*, advertis'd the *Soldan* of it, that he might take him. But such was his Generosity (tho a *Pagan*) that he abhorred their detestable and damnable perfidiousness; and sent the Letters (to the Eternal Infamy of the Pope's Creatures) to *Frederick*, to warn him to look to himself.

And now certainly, the good Emperor is safe; no; though his Power and Virtue made the very Heathens his Captives, yet it could not secure him from *Rome's* Envie: for the Pope, seeing that the Worth and Courage of *Frederick* daily more and more turned the edge of his Spiritual Sword; and that his Agents, the *Templers*, had missed of their Hellish Design, resolv'd himself to try (indeed it was like

(o) *Matth. Paris*, in *Henrico Tertio*, p. 346.

like the old Gentleman) to make him away by Treachery; and to that end, suborned four of his own Servants, *James de Morra, Theobald Francisco, Pandulph de Phasanelles*, and *William of St. Severin*, to stab their Master, (p) Two of them, *Theobald* and *William*, being taken, confessed publicly (had they not done that they had been Canoniz'd) that they were set on by Pope *Innocent*, (too good a name for so wicked a Wretch) to act that inhumane murder.

(p) *Marth. Paris, pag. 690, 691.*

The whole Story is related at large, in Letters written by the Emperour himself

to *Henry the Third of England*, his Brother in Law, and by other Letters of *Walter d' Ocre*, the Emperour's Clark, written to the same King.

Blessed God! that what a *Saracen* abominated to do against so Gallant an Enemy as *Frederick*, should be undertaken (and that with all the black and horrid Aggravations of Guilt) by the pretended Vicar of thy dear Son. So that it was not said amiss by *Passavantius*; "That the Devil made tender of all the Kingdoms of the World, and the glory of them, to our Lord Christ, but he refused them; Afterward, he made the same offer to his Vicar, the Pope, and he presently accepted of it, with the Condition annext, of falling down and worshipping. The *English* Reader, that desires farther satisfaction, as to matter of fact, let him but Consult Mr. *Fowles*'s History of Popish Treasons, and Usurpations,

tions, and he will there find more than enough.

Again, if the Popes wanted money at any time to subdue an Enemy, or to provide for a Nephew or a Niece (and some of them have been well stocked with such Cartel) it was but giving out a Voyage to the *Holy Land*, and the Work was done. When the *Roman Treasury* was grown low, and almost quite exhausted, by the vast Charges the Pope had been at in maintaining his unjust War against the above mentioned Emperour *Frederick*; he sent his Legate into *England*, who exacted of the People the tenth part of their moveable Goods, that is, of all their Flocks, Rents, Fruits, Wares, Offerings and Gifts to the Church: and if any refused to pay, (9) the Legate had power (a terrible thing in those days) to pronounce him or them (*ipso facto*) excommunicate. And so urgent and griping was he in those his Exactions, that the Parishes were forced to engage their Chalices and Church-plate to satisfy his Covetousness: And because he was resolved not to return without what he came for, he brought certain Usurers with him, (for the Pope was the first breeder of these Caterpillars in the Christian World) who furnished (but it was upon double Use and good Security) all those that wanted ready money.

(9) *Habuit ex
eisdem Literis
Auctoritatem
contradiiores
excommunican-
di, & Ecclesi-
as interdicen-
di, &c.*
Math. Paris,
pag. 349.

money. Nay, by the same Bulls (r) also, (what will not the Pope do for Gold?) Power was given to the Nuncios, or Legates, to dispense with the Vow for money. So that he that had crossed himself for the Voyage to the Holy Land one day, might (and no question but hasty Resolves, and the Tears of Parents, brought in many a Chapman) redeem himself from the Vow the next, paying to the (s) Legate (for what he came for) as much (yet the Pope's Agent was to be the Judge) as he should have spent in the Journey, and enjoy (for Heaven was cheap in those days) the same Spiritual Graces, as if he had performed the whole voyage.

(r) *Quibus data fuit potestas cruce signandi & votum data pecunia relaxandi, &c.*
Moth. Paris, pag. 386.

(s) *Idp. 507. Inciperunt isti predicatores Fratres & Minores (these were the Dominicans and Franciscans) cruce signatos*

inducere & votum suum, accepta tamen pecunia, quanta sufficere videbatur singulis ad Placetum alia maritima.

This was God mocked, and Religion made a Cheat, to enrich the Pope, and all this done under pretence of contributing to the expence of the Holy War, of which himself hindred the success: for Frederick was more able alone to promote that Conquest, than all the rest of the Christian Princes together; Right and Reason did require, that those great Sums of Money, should have been employ'd to defray the Monarchs that failed Annies for the deliverance of the Holy Land; yet none of them had so much as one farthing: all was poured into the

Pope's Coſſers, but could not make them full. Let us hear one of the old Gentlemen's *Secretaries*, who gives an Account of his Maſters inſatiable Avarice, (r) thus: *The Apoſtolical Chamber is like the Sea, into which all Rivers flow, and never make it over-flow; Streams of Gold from all Parts of the World run into it by thouſands, yet 'tis never full.*

(r) *Theodorick a Nibem Traſt.* 6. c. 7. So cited by Doctor Du Moulin, in his Papal Tyranny.

And of all Nations in Chriſtendom, none was ſo miſerably ſqueeze'd as this Kingdom; for, as the Pope ſtyl'd it, (u) an inexhauſtible Pit, ſo was there no bounds ſet to them who attempted the draining of it. For ſcarceſy was one Gormorant gone, but another was preſently ſent: for he looked upon this Realm as his proper Patrimony, and made nothing of ſending his Letters hither at his pleaſure: For in the year 1226. a Council being held at *Weſtmiſter, Orba*, the Pope's *Nuntio*, in full Aſſembly, read his Maſter's Letters, in which the Pope ſaid, (w)

(u) *Matth. Paris, An. 1246.*

(w) *Matth. Paris, Pag. 314, 315, 316.*

“ That a Scandal was caſt upon the
“ *Roman Church*: and that none could
“ get any buſineſs done in the Court of
“ *Rome*, but with many Preſents, (all
“ which was true) and greaſing the Offi-
“ cers with Money. But he told them,
“ That the Poverty of the *Romans* (a
“ pretty excuſe to Juſtify their Exactions)
“ was the cauſe of that Evil; and it was
“ the *DUTY* of the *ENGLISH*, as *NATU-*

“ *RAL*

" **REAL SONS**, to relieve the **POVERTY**
 " of their **MOTHER**, and that without
 " their **Liberalty**, the **ROMAN COURT**
 " (or tis that they /endeavour, to make
 " good by their damnable Arts) could not
 " preserve her **DIGNITY**. And **Martin**
 " the Legat brought a Mandate from the
 " Pope to the Clergy of **England**, wherein
 " these words were inserted: (x) " Being (x) *Math. Pa-*
 " constrained by Necessity, we have re- *rk, Pag. 622.*
 " course to you confidently, and by the
 " Council of our Brethren, we desire and
 " expressly admonish your generality, and
 " by **APOSTOLICAL WRITINGS** (now
 " he speaks out.) we exhorting **COM-**
 " **MAND**, and commanding **EXHORT** *and. mot (x)*
 " you, that you **RELIEVE** the **ROMAN** *chap. 94. 82*
 " **CHURCH** with such **QUANTITY** and
 " **SUM** of **MONEY** as our dear Son
 " **Martin**, Clerk of our Chamber, shall
 " declare unto you.

And so insolent did that **Martin** grow,
 that he would send now to an Abbot,
 then to a Prior, commanding him to send
 him so many great Horses, so much Pro-
 vision for his House, such a quantity of
 curious Stuffs for his Train. (y) " And (y) *Martinus*
 " when he see what they sent (if he dis- *remisit eis qua*
 "

non afferens insufficientia, & precepit eis ut Meliora sibi sub pena
SUSPENSIONIS, & ANATHEMATIS transmitterent. SUSPEN-
dit autem omnes a collatione Beneficiorum, & Martinus valentiam &
furorem, donec sua Satisfactum cupiditati foret. Unde MISERI AN-
GLICI *acerbiorum, quam olim subierant filii Israel, se doluerunt in*
Agypto Britannica tolerare servitutem. Matth. Paris libro super dicto.

" liked

Filled in he would send it back with
 ff Obsequies, and commanded them to
 ff send better upon pain of SUSPEN-
 ff SION & EXCOMMUNICATION.
 ff Nay, he was so impatient, as to SUS-
 ff PEND all the Priests from the Colla-
 ff tion of Livings of Thirty Marks a year
 ff and above, till they had satisfied his
 ff greediness; Whereupon the MISERA-
 ff BLE ENGLISH complained, that they
 ff were under a HARDER BONDAGE
 ff than ever the *Jews* were in Egypt.

These, and the like intolerable Oppressions, moved the whole Nation to draw up a Protest against them, in their Letter to the Council of (a) Lyons, Anno 1245, wherein they declared, That the Romans received yearly above Sixty thousand Marks, besides all other Payments, to the See of Rome, and carried out of the Kingdom a greater Revenue than the King had, who was Tutor to the Church, and was to support the charge of the State. Which Complaint had yet no other Answer but delays, and a severe Example to frighten them, immediately upon the Emperor Frederick the Second, against whom Innocent the Fourth, then Pope, thundered out his Excommunication. Matthew Paris, (a) after a full complaint of the Rapine, Avarice, and Tyranny of the Roman Bishop and his Officers among us, breaks out into these words; *We might there*

these few heart-breaking griefs, the *Chords* of *grief* Persons drowned in Tears, the *delu-*
ful *moon* that they made, and the *Sighs*
which they *unhappily*, saying, *with* *blan-*
ding *groans*, It were better for us to die, than
 behold the *Calamity* of our *Country* and *grievous*
People of it. **Woe to ENGLAND**, who bore
 before the **PRINCESS** of *Provinces*, and
RULER of *NATIONS*, the **MIR-**
KOUR of *Excellence*, and **PATTERN**
 of *Piety*, is now become **TRIBUTARY**;
VILE PERSONS have mounted upon her,
 and she is a **PREY** to the **IGNOBLE**.

Now, if Almighty God should, for the
 like Provocations, put us again under the
 same *Egyptian* *Tusk* *Masters*, we need
 not doubt of the self same *Ullage*: yet,
 for all this *Expence*, 'tis pleasant to ex-
 amine what is to come back to us in *Ex-*
change, even *Parchments* full of **BENE-**
DICTIONS and **INDULGENCES**, *Store*
of **LEADEN SEALS**, **BEADS**, **MEDALS**,
AGNUS DEIS, **ROSARIES**, **HALLOW-**
ED GRAINS, and **WAX CANDLES**,
 such *Traffick* that an *Indian* would scarce
 better for; such *pitiful* *Candles*, that would
 hardly bribe a *Child* of a year old: and
 yet this is the goodly *Priest* they offer for
 all the *Wealth* of a whole *Nation*.

Another *Device* of the *Pope* to get *Mo-*
ney, and maintain his *Regality*, is, his
 pretended power to dispense with *Oaths*,
Bonds, *Promises*, or *Leagues*, an insuffe-
 rable

table Sin, and of most dangerous and destructive Consequence to Kingdoms and Nations, yet very profitable to him: for, by this power (when Princes or great men are driven in their Estates to hard Conditions, or desirous, for their profit, to break their Oaths) the Old Gentleman can (if well paid) discharge them of them all, to the inestimable prejudice of the wronged Party, and of all other whom he affects not, whose weightiest Actions, Resolutions, Leagues, and Contracts, (by this means) are rendered nothing worth; or only in force till the Pope list to dissolve them.

(b) *Matth. Parker in Henrico tertio.*

(d) *Arch. Spotswood's History. p. 308.*

The Prince of North Wales, to justify his Rebellion against Henry the Third of England, obtained (b) with Money, and the renewing of his Promise, of paying five hundred Marks a Year to the Pope, to be absolved and dispensed from the Oath of Allegiance, which he had made unto the King. And it is notoriously known, that in King James his time, in Scotland there were intercepted the very Dispensations from Rome, (d) "Where-
" by, generally, the Roman Catholicks
" were permitted to promise, swear, sub-
" scribe, and do what else should be re-
" quired of them, so as in mind they
" continued firm, and did use their Dil-
" gence to advance in secret the Roman
Fath. Which, being shewed to the
King,

King, were the cause of some Severities, as the judicious *Sporwood* observes, which were then in that Kingdom used against the Papists.

Thus do they set themselves without the Terms of Humane Society, and are not to be trusted upon those Obligations, which other men, of narrower Principles are bound by. And thus are the great Instruments of Justice and Security, by the most barbarous Nations always own'd as sacred and solemn, made Snares (to the Dishonour of Christianity) to entrap the well-meaning, only to make good his Regality.

Matrimonial Dispensations and Sentences of Divorce, as well granted as deny'd, are no small Prop to the Roman Chair: For, How strongly does the Pope bind those Princes to his Service, whose incestuous Marriages have nothing to defend them, and speak them Legal to the World, but only his Authority? Yea, their Children also, and Posterity, must be his fast Friends, lest they endanger their own Legitimation, State and Dignity.

The French King, *Charles the Eighth*, made great use of the Pope's dispensing power. He had taken the Daughter of *Maximilian* (King of the Romans) to Wife; but afterwards, for desire of the Dutchy of *Burgundy*, he solicited to marry *Ann* the Heir

Heir thereof, though she was betrothed, yea, and already publicly intayned in the Church, to *Maximilian*, by his Proctor *Wolfgangus*. A double Injury to him, to have her taken from him, whom he accounted his Wife, and to have his Daughter sent home again, who had been many years Queen of France. Yet, all this the infallible Pope could dispense with, when, to bind the French to himself, and curb the Emperour, whom he would not have grow too great, by the Addition of *Brianny*, to his State.

Pope *Innocent* the Second gave a Dispensation, that King *Henry* the Eighth of England might marry *Catherine* the Wife of his Brother *Arthur*. A Marriage plainly condemned by the (e) Scriptures, and by many Learned Universities. Afterwards, Pope *Clement* the Seventh, (for the Old Gentleman may, for Advantage, make void any Act of his Predecessor) at *Henry's* Suit, (f) sent Cardinal *Camporio* into England, framing a Brief to dissolve the Kings Marriage with *Catherine*, (to be published when some few proofs were passed, which he was sure would easily be made) and to give Liberty to the King to marry another. But afterwards, upon second Thoughts, finding it more for his Interest, to joyne with the Emperour, (who was Son to *Catherine's* Sister, he sent another Nuncio to

(e) *Lev.* 18. 16.
and 20. 21.
Math. 14. 3. 4

(f) *Hist. Conc.*
Trid. lib. p. 68.

Getters, with order to burn the Brief, and proceed slowly in the Cause. But while the Pope was Anxious to play his best Game, the King copying his juggling Tricks, finally banished his Authority and Power out of all his Dominions.

Marriages in the House of Austria (by the Pope's Dispensations) have been so near, that they remain'd as Brethren all of one Family, and as Arms of the self same Body. And by such Marriages (made lawfull only by his dispensing with the Law of God) has he strengthened himself more than ever any Prince yet could do, by the most lawfull Marriages of his own. And it is incredible, what Summs are daily brought into his Treasury for such Dispensations. There is a Book extant (g) of the Complaint of his Catholick Majesty against the Excesses of the Roman Court, and amongst others, Dispensations are complained of. That whereas no Dispensations ought to be granted without just Cause, now there is no Cause at all enquired after in the Court of Rome but only, how much they can get for them. That a great price implies the want of a good Cause. That their Dispensations have no Limits but the Pope's Will. That for a matrimony of Dispensation, under the second degree, they take of great persons 8000, or 12000, or 16000 Ducats. Now, if the Catholick

(g) *Memorial de sa Magesté Catholique. ca. c. 6. Solicited by Doctor Du Moulin, in his Papal Tyranny. pag. 43.*

lick King and his *Spanish* Subjects, the Puritanical Worshippers of the *Roman* See, be so required, what Usage must *England* expect from him, if he got once the Mastery over us, who have borne so little respect to his Unholiness.

Their bartering for Masses, whose whole Merit is said to be applied by the Intention of the Priest, and the Lay-man's paying for them, though neither understand a word of the whole Office; and the latter does not so much as hear it read, and can have no Concern therein, unless, perchance his share in the Idolatrous Worship of the elevated Wafer, is a new Device only to get Money. Yet, how many thousand lazy Fryars are constantly employ'd and maintain'd by this Cheat?

Their Prayer to Saints, which they have made an Article of Faith, is not out of any real Creed (though they make the Vulgar believe so) that they can and do hear their Petitions, and grant their Requests, but out of a perfect Policy to support their own Grandeur, and make good the Pope's Regality. For he has Power to make a new Saint when he will, and add a Companion to the Heavenly Society at his Pleasure. *Henry* the Seventh of *England* and the Pope (two Dung Chapmen) after much bartering about making *Henry* the Sixth a Saint, at last could

not agree of the price, so that the good King lost his Canonization, and we a Saint Henry, merely for want of Money.

But how soon did he Canonize (to encourage all his Trade) that Arch Rebel *Becket*, and command Prayers to be made to him? (b) The Words

of the Bull are these: "We strictly Charge you, That you solemnly celebrate every year the Birth-day of that glorious Martyr *Thomas*, sometimes Arch-Bishop of *Canterbury*; that is, the day of his Passion; and by Devout Prayers to him, you

(b) *Districte Precipimus, ut Natalem Thomae Martyris gloriosi Cantuariensis olim Archiepiscopi, Diem videlicet passionis ejus, Solemniter sub Annis singulis celebretis, Et apud eum votivis orationibus Sagatis PECCATUM VENIAM promereri.*

endeavour to Merit the REMISSION of your SINS. And now behold what great Credit the Popes Mandate had put *Thomas* in; for presently Prayers, Vows, Pilgrimages, and rich Gifts, were poured upon his Shrine from all parts: Nay, King *Lewis* himself, who had entertained *Thomas* at *Sens*, passed over into *England* to worship him, and pay'd his Devotions to his Reliques; and (i) at his return, fearing a Storm, (though his passage was but from *Dover* to *Callice*,) prayed to Saint *Thomas* for a Calm Sea.

(i) *Westm. An. 1179.*

Indeed, it is strange to read how he obliged Kingdoms and Nations (who in those days of Ignorance, were wonderful desirous to have one fast Friend in Heaven)

Heaven) by this cunning Cheat. What running, and begging, craving and paying was there to get *Edmund* Arch-bishop of *Canterbury's* admittance into Heaven? yet, after many Denials, the Pope, seeing his opportunity to engage the *English*, Canonized him. They had this for their Money, after so many Extortions of the Court of *Rome*; that Court sent them a new *English* Saint for their Comfort.

The Bull of this *Edmund's* Canonization, is expres'd in such Arrogant terms, and with such extravagant Pride, that it

is worthy of a Relation, and in *English* it runs thus: (k)

(k) *Novam matris Ecclesie gaudium novi Sancti celebritate jucunda letitia referimus, gaudio à celesti Collegio, de Collega novi Consortio; æq; festum exultanti Animo nuntiamus, &c. Letatur nimirum se tam Clara sibole illustratam, qua condigno ab omnibus attollenda præconio, Et devota veneratione colenda; manifestè declarat ad hereditatis æternæ participationem admittendos, qui ipsam Matrem Ecclesiam Fide ac opere proficuntur, &c. Westm. An. 1246.*

We announce unto you the Joy of our Mother the Church, by the celebrity of a new Saint, and the heavenly College KEEPS HOLY DAY for the Society of a new Companion. The Church REJOYCETH to be illustrated with such a clear Race, which ought to be EXALTED by all with CONDIGN PRAISES, and must be served with a DEVOUT VENERATION.

And openly declareth, That those must be received to the participation of the ETERNAL INHERITANCE, that Profess the MOTHER CHURCH by word and work, and that NONE can enter into the glory that is

above,

above, but by HER, as the BEARER of the Keys of the KINGDOM of HEAVEN. By Mother Church, he means the Roman Church, to distinguish her from the other Churches that are Subject unto her.

Thus was the Christian World abused, for he told them, That the Saints of Heaven kept Holy-day, (tho' Edmund had been dead seven years before) because a new Companion is come to them. That Monster believed that the Saints of Paradise took it kindly at his hands, because he had given them a new Associate. Wherefore he exhorteth the Christian Nations in these words, Rejoyce with great Joy, that a new Patron before God is accrue'd unto you, one that stands before him to be a GRACIOUS INTERCESSOR for your SINS. This was received as a Gospel-Truth; and it would have been (in those days) abominable Heresie, but to have made a Question whether such a Man was a Saint, and ought to be served and called upon, yea, or no; since the Pope who had all Power on Earth, had commanded that he should be so.

And how do they study to hit the Peoples humour, Lovers of Variety and Novelty? for the New are more counted, and do more Miracles than the Old, and the Women-Saints (being of a more courteous Nature) are more kind in their

Favours, and more request in their Apparitions (but it is in Dreams) to their Votaries, than the Men? Nay, if the Truth were scanned it would be found, That the People of the Roman Communion believe more in the Virgin *Mary*, than in God; and therefore ten times more Prayers are directed to the Mother than the Son. It is very well known what Trances of Devotion (Men especially) have to the Virgin *Mary*, which intelligent Travellers, and wise Observers father upon Lust; the Devotion which they have for the Sex being far greater than that they have for God. And it is found that such Men are enamoured with some Beautiful enticing Pictures of the Virgin, which the Painters do not fail to make as Charming as they can. Their own *Cassander* has observed, that the Beautiful Images are Adored with more Veneration than the Ugly; so easie 'tis to justify that most wisely the Prophets call Idolatry Whoredom, and that Spiritual Uncleanness has much Kindred with the Carnal.

And as for the Reliques of their Saints, it is incredible what profit they make of them: For, if they can but get the Finger, the Toe, yea, the Nail of any of them; they call in their blind Customers, as to a Fair, and happy are those Lips that may kiss it.

In the year 1250. to comfort the People of *England*, who had been miserably oppress'd by the Exactions of the *Roman See*; a Bottle of the Blood of our Saviour (but what need they have fetcht it so far, when every Priest at home then could make it at his pleasure?) was sent (reward enough for all the *English Money*) from the *Holy-Land* hither. The King received that Present with great Joy, and carried the Bottle himself between his Eyes, bare-foot, in a Beggar's Habit, from *St. Paul's Church* to *Westminster*, with great Pomp and sad Apparel. And the good Pope (for he was resolv'd to do something, for the vast Sums he had in that Age got from this Nation) (1) gave (1) *Vide Mart. Par.* to all that should visit the said Bottle, an Indulgence of Six years, and an Hundred and forty days. But now (tho it cost so dear) it is not known what became of it; yet had the Pope the same power and influence now, (from which God deliver us) as he had then on *England*, he would (but not for nothing, for 'tis Money makes his Mule to go) tell us of it, or if we pleas'd, (and it is the same thing) procure us another by a Popish Miracle.

And as the Pope extended his Pardons to all those that went on Pilgrimage (provided they offer'd their Gold, as well as Devotions) to those Reliques: so 'tis pleasant to observe how cunning the Inhabitants

bitants grew (having learnt of him to get Riches) where such Reliques remain'd, and to which the kind old Gentleman had granted Indulgences: For, they presently spread abroad what wonderful and rare Miracles their Reliques wrought, tho the greatest Miracle was their infallible Curing the Place of Poverty where they were; for that Town or City was for ever made, it needed no other maintenance, that had but some Saints Reliques. But such Blessings were neither purchased gratis, nor continued without Gratifications to the Pope. Of these (in our Fore-fathers days) we had at *Walsingham*, at *Beverly*, at *St. Albans*, at *Durham*, and at *Canterbury*, where *Becket's Shrine*, *omnia Aurora nitent*, (says *Erasmus*) all shone with Gold, Wealth, and Magnificence, in the Temple, and in the Town, to the great Admiration of the Beholders.

Thus was the World amused and abused by these their abominable Deceits. *John Baptist* has so many heads, that they cannot tell which is the right. God made him but one, *Herod* left him none, but they (as if he were another *Hydra*) have furnished him with a great many. *Christ's Cross* is so multiply'd, that, that which one ordinary Man might bear, if the pieces were gathered together, would now over-load ten of the best Waggons in *England*. Yet they will tell you that every

every shaver came by Revelation, and (if you will believe them) has done Miracles too: But this appears to me the greatest Miracle, that any should be so mad as to believe them.

Indulgences are another of their Devices, only to preserve the Pope's Greatness, and maintain the Splendour of the *Roman* Church, tho, God knows, they lessen the Church of Christ; for the belief of these Pardons is a grand Encouragement to all Impiety. For, when Men are taught (and that by a Church that says, She cannot err) that they may (for ready Money) buy out Hell while they live, and that their Executors or Friends may purchase them out of Purgatory when they are dead; Nay, that they may have an Indulgence to dispense with any Sin before they commit it: What matter is it (if they be but Rich) how unsound their Devotions are, how lewd their Lives, or how odious their Sins, that know these Refuges? to Sin and Confess, to Confess and Sin? to be Drunk and Vomit, to Vomit again and be Drunk; what true *Trojan* dislikes? But they have strict Rules; as Fastings, Scourgings, hair Cloths, weary Pilgrimages, blushing Confessions, wilful Beggary, and perpetual Continence by solemn Vow: What a pretence of Mortification is here, by them that love it as dearly as a Dog

Does a Cudgel? But is all this true? to ride up and down in their Coaches with their Concubines; Is this Mortification? to be lodged like Princes, and clothed like *Dives* in fine Linnen; Is this hair-cloth? to abstain from coarse Flesh, and feed on choice Dainties, or to drink the strongest Wines, till their Faces discover their Hypocrisies; Is this Fasting? for the old Gentleman to ride on great Mens Shoulders, or to think he does the Person a Grace whom he admits to kiss his Toe; Is this Humility? For a Priest to abjure lawful Matrimony, and yet admit of three or four Whores, as part of his Spiritual Preferment; Is this Continency?

But grant that some of the more Ignorant (out of a blind Zeal, and hope of Merit) should perform part of what they talk of to the World; yet I am sure their perfunctory Penances seem only imposed rather to encourage and invite to Sin again, than to affright or deter from sinning, and those Authoriz'd by a most Authentick Patern, that of the Popes themselves, what Markets may we not expect from a poor Priest? when his Holiness in his (m) Tax of the Apostolick Chancery, has valued the most horrid Crimes at so easie Rates as a few *Grosses*, or a *Julio*, and Eighteen pence or Half a Crown compounds for the foulest, the most Abominable Guilt. Nay, when

(m) *Taxa Cancell. Apost.*

three

three *Ave Marias*, said three times over every day, (n) at three several Hours, and at every hour thrice, is granted three hundred days of Pardon: or when a Visitor to a privileged Shrine or Altar, and the bare Recital of a short Prayer purchases Pardon for 200, 500, 5461, 6646 days; nay, (as if the pains of Purgatory were to continue so long) for 7500, 10000, 10000 years, according to the Grants of several Popes, to be seen, for our greater Comfort and Edification, in the (o) *Hora B. Virginis*. So that the Story of that Plump Confessor, who for six Acts of Adultery is said to have enjoy'd the Repetition of six penitential Psalms; and when it was told him that there were seven of them, advised the Vicary to commit Adultery once more and repeat the whole number, may seem a very severe Act of Discipline, and (besides a full Atonement for past Sins) Supercrogration for future ones.

(n) *Hora Sacerdotum*. fol. 58.

(o) *Hora B. Virginis*.

Besides all these, unto certain Churches, Saints, and Images in *Rome*, (for the Old Gentleman will be sure to advance Trade at Home) there are appropriated certain Indulgences to be granted upon the appointed Sundays or Holidays to all the Visitors thereof, that come and offer upon the said days. And of these Stations, and visiting days, there are reckoned, at least, 89 in the year; wherein Pilgrims and

and Travellers come from all Parts, to Rome, to the great enriching of the Papacy and City. And by this we may see, that the Reason of their having so many Holidays, is only out of Policy to get Money: for, the more Festival days, the more going to offering, the more frequent Pardons; those are the Market-days for that Traffick: When other Trades-men shut up their Shops, the Popish Priests open theirs. Poor mens hands are tyed with scrupulous Idleness, from getting their own living upon such Holidays, and made wickedly devout against their Wills, only to maintain the Income of the *Roman Church*.

Neither do they rook them of their Purse only, by this Cheat of Indulgences, but, God knows, (without serious Repentance) of their Souls too. *St. Paul* tells us, "That the wages of Sin is Death: but, the Pope says, "That the wages of Sin is Life. For, Can there be greater Sins than Rebellion and Murder? Yet, these he has oft declar'd, That he had Power to reward with the Joys of Heaven; as I could easily make appear from the Grants of several Popes; but I shall only instance in three of them.

The first is that of *Conrad*, the Son of that great and magnanimous Emperour, *Frederick* the Second; who, when he came with Colours flying (and it was to make

make good his just Rights) against the Roman Bishop, the Pope caused the *Craissada* to be preached, (p) and gave to those that should take Arms against the said *Conrad*, Remission of all their Sins, and more Graces (for this was for his own Service, and he was resolved to be liberal) than to those that made the Voyage to the Holy Land. And, that no Encouragement might be wanting to perswade (if possible) the Emperour's Subjects to turn Traitors, he farther promised to every man that crossed himself, not only the Pardon of his own Sins, but (and what will not a man do for his Parents, that has any spark of Humanity?) the Sins of his Father and Mother too.

(p) *Statuens retributionem mirabilem, omnium peccatorum Remissionem Ampliorem videlicet quam pro peregrinatione in Terram Sanctam faciendam. Nam si quis contra Conradum signaretur &c. Vide Matth. Paris. pag. 800.*

The next is, that of the unparalleled Massacre committed at the Marriage of *Henry* Prince of *Navarre*, with the Sister of *Charles* the Ninth of *France*: A Marriage, which Pope *Pius* the Fifth would never consent unto, by reason of their Difference in Religion. But, when his Successor, *Gregory* the Thirteenth, was told by the Cardinal of *Lorraine*, that the Nuptial was intended for a Trap to destroy *Henry* and his Protestants, he readily gave his Dispensation for the celebrating of it, and encouraged the Design. A design

sign, that when it was put in Execution,
 (without *hyperbole*) made the Kennels of
Paris run in Blood; and, to make it more
 black, this dismal Tragedy was acted
 amidst the Entertainments of Marriage;
 in cold Blood, in a time of Peace, and
 begun in the dead of the Night; against,
 not only the Expectation, but also the
 solemnest Promises of Security: So that at
 once were violated all Laws of Nations,
 Nature, and Religion, all those genial and
 hospitable Rites which are held Sacred
 by the most Savage Heathens. Yet, not-
 withstanding all its Horror and Guilt,
 no sooner did the news of that bloody
 Butchery arrive his Unholiness, but it
 became the publick Exaltation of the
 Sacred Conclave; and above all, it was so
 welcome to the Old Gentleman, that
 it created a *Jubilee* in its liberal impor-
 tance; and whereas the Tongue was un-
 able to speak out the full Resentment,
 Gesture and Action were call'd in to use
 their Rhetorick; and not only all the
 pompous Solemnities of a Procession and
 Triumph, of which the Head of the noble
Collegium, sent as a token from *France* to his
 Holiness, was a mean and inconsiderable
 Circumstance; but Almighty God was
 put into the Pageantry; and a Solemn
 Transgiving at the Church of *St. Louis*
 was an Instance of the grateful Piety of
 the Pope and Cardinals, on that occa-
 sion.

The

The last is that of the cruel Slaughter in Ireland; where the *Roman Butchers*, in a few Months, (q) cut the Throats of (q) Lord Or-
 about two hundred thousand innocent rery. p. 29.
 Protestants of all Sexes and Ages; which was so meritorious, as to deserve the Pope's plenary Indulgence for all that were concerned in it; (r) even Absolution (r) pag. 61.
 from Excommunication, Suspension, and all other Ecclesiastical Sentences and Censures, by whomsoever, or for what Cause soever pronounced or inflicted upon them; as also, from all Sins, Trespasses, Transgressions, Crimes, and Delinquences, how hainous and atrocious soever they be, &c.

Thus does he persuade his blind Zealots, that there is no so speedy way to Heaven, as to swim (when it is for his Service) upon a stream of Blood: And there is no Sacrifice that he and his Cardinals delight so much to dye their Scarlet in, as that of the Blood of Protestants. And let no man be so fond, as to hope for better Terms if Popery should prevail. For, all Articles, all Contracts, all Oaths, are nothing, when the Papacy has Opportunity and Power to break them; it is somewhat more than a probable Doctrine, that Faith is not to be kept with Heretics; and the Jesuited *Romanist* is at large, by Equivocations, to say any thing, and by directing of Intention, to do

do any thing. They can, with a very good Conscience, dissemble their own, and pretend to the Protestant Profession, come to the Devotions of Heathens and Idolaters, and that from express License of Pope *Clement* the Eighth. So that now what may they not do, what new Prodigy of Cruelty may they not bring into the World, for the Propagation of the *Roman* Catholick Faith? Nay, (without Heavens Prevention) what can they not do, that have the Art to make their desperate Votaries believe, that Indulgence and Pardon of sin (when to advance the Papacy) is the Reward of Rebellion, Treason, and Murder.

The Worship of Images do's the Pope likewise good service, for it draws multitudes of people to *Rome*, and other places with their Offerings: and it is almost incredible, how madly the *Romish* Zealots are prostituted to that sin of Idolatry. What Sighs, what Tears, are poured out before the Images of Saints? What Bowings, Cringings, and Creepings are made to them? And to these (as wares of the same Pack) may be added Crucifixes, Beads, Amulets, Grains, Medals, and other things of great Vertue, sent from the Pope to be hanged about Peoples Necks, or otherwise, worn about them, as Defensatives against Devils and other Dangers: and though they may be thought

thought as (really they are) fit for nothing but Children or Fools to play withall; yet when the *Midas* of Rome has touched them, they are taken for pure Gold, and bring in no small Gain to the *Roman Court*.

What a vast Profit do they make of the fiction of Purgatory? of which the Pope wears the Keys at his Girdle; and to obtain of him a Release from it, dull Sinners, frighted with that Bug-bear, and understanding neither Faith nor Repentance, have given away their whole Estates to Monks, who are singing for their Souls, while their disinherited Children are weeping and begging their Bread. If he (and they say he may) can make a Goal Delivery of all the Souls that are Prisoners in it at his Pleasure: Why then are any detain'd and kept there? Why, 'tis for their Fees; when those are discharged, he will set them free. Uncharitable Old Gentleman, why so unkind? Alas, they carry'd nothing with them, (and 'tis hard to charge Bills upon Beggars) out of this World, and for their Friends, they have enough to do to find Money for their own Release. Well, it is all one, they must tarry there; for, should he be so Liberal to them, the Living would not so easily and readily be perswaded to part with their Gold; and therefore the Dead must be punished,

to teach' the other to be sure to compound for those Flames before they go hence; or however; lay a strict Charge upon their Executors, that they be careful to do it for them (for Purgatory is a hot Place) as soon as they are Dead.

The invention of *Jubilees*, is another crafty Device to bring in great store of Wealth to the Pope. *Boniface* the eighth (of whom it is said; he entred like a Fox, he reign'd like a Lion, and dy'd like a Dog) in the Year 1300. first ordained a *Jubilee* to be every hundredth Year, with grant to all people, that in those years should come to *Rome*, and visit the Sepulchres of *St. Peter*, and *St. Paul*, and other Monuments and Reliques, a full Pardon of all their Sins, and that they should go directly to Heaven (so that happy was he that lived to see a *Jubilee*) without calling at Purgatory. These *Jubilees* afterwards drawn to every fiftieth Year, and last of all to every twenty fifth. And because some Countries lay far from *Rome*, the good Pope would grant and proclaim, that it should be sufficient (for it was that he wanted, and for which they were instigated) to send their Money without coming themselves.

Polydore Virgil, writing the History of *England*, says, that in the Year 1300. (a principal Year of *Jubilee*) Pope *Alexander the Sixth* sent to King *Henry the 7th.* (as he

he did to all remote Nations) offers of Pardons usual at *Jubilees*, to all that for dangers, distances, weakneses, &c. could not come to *Rome*. And the Subtil Old Gentleman, knowing that King *Henry* loved Money as well as himself, offered him (if he would promote the Trade) to go Snips. Whereupon (says my Author) great Sums of Treasure were collected. Thus did he set Heaven to sale for ready Money.

Auricular Confession, pretended for Repentance, Reformation, Direction, and Comfort of Sinners, is now made a perfect Policy, only to learn and know how to manage the Interests of the *Roman* Church. For hereby they pry into the Hearts, Dispositions, Consciences, and Humours of all men in every Countrey; and as occasion requires, send an account thereof to their great Master at *Rome*. Hereby they unlock the Cabinets of Princes, Seal up all things from the notice of the Magistrate; but make large Discoveries against him; hereby not only the Estate, but Soul and Conscience of every private man, are subjected to the Avarice and Rapine, the Insolence and Pride, Lust and Villanie of a debauched Confessor; nay, hereby, instead of affrighting from guilt, the Priest oft takes benefit of the Sin he absolves from; and having the advantage of these two Points, that the Per-

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son

son whose Confession he has taken, has lost Modesty, and that he can Absolve from the Crime, it will be easie to persuade the Repetition of that Sin, which one blast of his Breath can blow away and render none. And it is to be feared, that this way of Confessing and Pardoning Sin, is the great Inducement to bring in so many She-Converts (especially decaying Misses) to the *Roman Church*; for 'tis common to see an over-worn *Madona* make an excellent young Nun.

Their Doctrine, that a Man may be justify'd by his own Works, and that such Works are truly Meritorious of Eternal Life: Yea, farther, That he is able to do works of Supererogation (that is, more than he needed to do for his own Salvation) even works that may be Imputed and Assigned over to other Men (that want) to Merit their delivery out of Purgatory: and that these superfluous Merits (or works of Supererogation) may, by the Pope (Christ's Vicar, and Lord great Treasurer of the Churches Store) be apply'd, given, or sold, (as may make best for his Advantage) to whom he thinks good; is a most wicked and horrid Policy to uphold the Papal Grandeur.

For, It is for this that they lessen the satisfaction made by Jesus Christ for the Sins of the World, which is the main ground of Man's Salvation, and the Comfort

Comfort of Conscience; tis for this that the Italian Pates study all Arguments they can to oppose that Divine saving Truth, That the Blood of Jesus Christ cleanseus from all Sin. For, were that generally believed, down would go Purgatory, down would go Indulgences, and all their Traffick about Remission of Sins, whereby they get infinite Wealth. Down would go the Merits of Monks, and the works of Supererogation, which being kept in the Imaginary Treasury of the Church, are distributed (for it is the burden of the Song in all the Pope's grants) to them that lack Merits, and will give Money to buy some. The late Maxim holding for Remission of Sins, as in Dispensation about Matrimonial Causes: of which the Authentick Book of Taxes of the Roman Chancery, gives this Sage warning: *Note diligently (says the Holy Court) that such Graces and Dispensations are not granted unto the Poor; because they have no Money to buy, therefore they cannot be comforted.* Thus we see what they truck for, and we are obliged to thank them for their plain dealing, for they fairly tell us what we must trust to, if we will go to the Roman Court for Consolation. The Bank and Shop of the Church is always open (so that no rich Men need fear Hell) to sell Spiritual Graces, but as for the Poor, they may

*Taxa Cancell.
Apostolica.*

tarty at home; for, *No Penny, no Pater Noster* there.

Monasteries also are no small prop to support the Pope's State; for by them he binds Thousands fast unto himself, who all stand indebted to him for their maintenance. And such is the subtil Constitution of them, that every humour may receive Contentment: the more Melancholy in the more retired Orders, the looser in those of greater Liberty: And as for their Fastings, they are but as Physick to keep them alive against the Diseases, which else their Ease and Fulness at other times would breed. Indeed there are no baits wanting to allure, nor no hooks to retain all sorts of People. One day all Masks, Plays, and Jollity; another, all Processions, Fastings, and Whippings: Upon one Door an Excommunication, casting down to Hell all Transgressors; upon another a Jubilee or Pardon from all Transgressions: On one side of the Street a House of veiled Nuns; on the other a House of open Curtezans: And the Pope has a Pension paid him as well from the one, as the other.

Yet the Tribute he receives from those his Blessed Daughters, (tho it amounts to many Thousands *per Annum*) is not comparable to what he has; and the Service he may expect from his dear Sons the Regulars: for *Campanella* tells us (1) That

(1) *De Monarch.*
Hisp. c. 18.

if all Princes should joyn their Forces to destroy the Popedom, they would never be able to compass it. Let him but set out a Crusada, all the Religions, of which there are many Millions, would all run to Arms, able to resist and terrify the whole world with their Tongues and Swords. But should we take them for meer Abbey Lubbers, that had much rather eat than fight; yet it is plain to every man of Sense, what Interest they have in setting on others that have better Metal: and how dexterous they themselves are (to help their Cause with a dead life) in Poisoning and Stabbing; and so by that, Compendium superseding the Use of War and Armies, is but too well known to the World.

The great State of Cardinals (who formerly were poor Parish Priests and Deacons in Rome) is now an especial means to advance the Papacy. And the crafty Old Gentleman commonly chuses them of two sorts; some of noble and potent Families, to add strength by their Alliance to his Regality; For, a Cardinals Cap is now so well lined, that it will keep warm not only the Head of the second Son of a Noble man, but of a Prince, And others of great Parts and Learning, who being advanced by him, from low Extraction to such high Dignity and Promotion, are for ever the obliged and sworn Servants

of his Greatness; and upon all Occasions ready to withstand and encounter his Learned Adversaries.

But above all, there is nothing (in these later days) that has brought in more Wealth, and preserved the Pope's old tottering Chair from falling, than the Jesuits. For, these are his *Janissaries* that preach with the Word in one hand, and the Sword in another. These are they that assume all Garbs, the better to infiltrate into all Companies unsuspected, and creep into their Minds with cunning Persuasions, ere they are aware; and to go forward, or fall off, as their Hopes and Fears meet them. These are they, that wheresoever they find or work out Entertainment, have Priviledges, Bulls, and Faculties, to hear Confessions, pardon Sins, and receive Penitents into the Bosome of the Church of Rome; that Church, which can no more stumble, than a man, when both his Eyes are out. These are they, that at the same time are Priests and Hectors, Casuists and Artificers, Presbyterians, Anabaptists, Quakers, Atheists; and amidst all this, good Catholics. These are they, that instruct their new Converts, that Princes, not subject to the Pope, are no Princes; their Officers, no Officers, their Laws no Laws; that their Subjects are bound no farther to obey, than for Fear, or want of strength,

strength, they must. And the Papists of England have but this one Excuse, for that mortal sin of Obedience to their Prince; (1) that they are not strong enough to carry a Rebellion: and truly, it were great Pity that these men should be intrusted with more Power, who give us so many Warnings before hand, how they are bound to use it. For, it is notoriously known, that their Teachers tell them, that when they are in a Condition (which I pray God they never may) to carry on their Designs, that then they must and ought to endeavour the Deposition of the Lord's Anointed; nay, though it be with the stabbing or poisoning of him, the devastating his Countries, the firing his Cities, the murdering and massacring his Subjects, and what not? For all those Cruelties, and a thousand more, are meritorious, when to advance the Pope's Dominion, Wealth, and Greatness.

(1) Watson's
Quodlib. p. 255.
Out of
Bannes, Valen-
tia, and
others.

Never was any State in the World so strangely compacted, so strongly combined to maintain the Master-piece, as is that of Popery: never was any Prince so able to prefer his Servants and Followers (and that at other mens cost) as the Pope; never was any Monarch's Agents so quick and desperate to execute his Will and Pleasure, as those of his: any Offence against him (without great store of Gold) is unpardonable; but the horrid'st Crimes

(if to preserve or enlarge his Regality) either against God or his Vice-roys, are not only Pardoned, but Rewarded; and if this be not the highest (tho the damnablest) Policy (to make good his visible Monarchy) that ever was Acted up on the Stage of Christianity, let any man living, but a *Roman Catholic*, judge.

There are some Men in the World, who are subject to think, that with good handling a Reconcilement might be made with *Rome*. Indeed, I must confess, I am of their Opinion, if by Reconcilement they mean a subjection to the *Roman See*: But if they mean the Compounding of Differences, by way of reforming of Errors (by their good favour) I think they are much mistaken: For things look now with another face than they did before the Conventicle of *Trent*, the very Canons of that Synod speak now plain enough to every man of sense, that they were Decreed only to maintain the Pomp of the Papacy, so that without we will be willing to put our Necks under their *Roman Yoke*, and make out selves and Posterity Slaves, to maintain their Greatness, all hopes of Union are in vain. And however the Heretick may be both in hand before his Reconcilement to the *Roman Communion*, of great Indulgence to Dissenters in Speculative Points, so soon as he is made a Profelyte, the Case

is alter'd; and the Apple which was given to invite the Child in, must then (if he will not be quiet) be taken from him, and the Rod brought forth to teach him better manners; for he must believe as the Church believes, or it were as good to believe nothing at all.

Far be it from me to make the breach wider than really it is; yet I must say, That the Points in Controversie between them and us, are not of so inferiour an Alloy; as that a man may (resolve this way, or that way, without peril of Salvation. The fresh bleeding Wounds and Sufferings of holy Men, and blessed Martyrs in our Church, do sufficiently witness the great danger in their Religion, and the difference betwixt us. And to let the World know that nothing is to be yielded on their hands, the Bull of Pius the 4th, who made the Trent Creed, and Confirmed the Dictates of that Assembly, strictly forbids, that any Person, of whatsoever Order or Dignity in the Church, (his Holiness only excepted) do explicate the Decrees of the Council in any manner; or upon any pretence; wishal he nulls and makes void such Explications; So that be we Protestants never so much disposed to a compromise, there is no Concession to be looked for on the Papist part; who are not only accountable for the Heterodoxy of their Interpretations, but

Amplified (4)
22. 21. 1603
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but at the very offer of interpreting. For the crafty Pope knew well enough, that if but so much Liberty had been granted, it would presently have hazarded the Grandeur of the Papacy; which (let us fancy what we will) they are resolved (as much as in them lyes) to preserve and make good.

(u) *Cassand.*
Consult. 56,
2 57.

George Cassander, who labour'd in the Affair of Reconcilement, as much, and understood it as well as any man, professes openly, (u) *That the fault is to be laid upon those, who being puffed up with vain, insolent Conceits, of their own Ecclesiastical Power, proudly and scornfully rejected them, who did rightly and modestly admonish the Reformation.* Now if we farther enquire of him, what Remedy might be apply'd to such dangerous Diseases; he seriously tells us, *That the Church can never hope for any firm Peace, unless they begin to make it who have given the cause of that Distraction.* And if we press him for his Advice how to procure Peace from them, who first occasioned the falling off, he replies, and confidently assures us, *That this cannot be effected, unless those who are in place of Ecclesiastical Government, would be content to remit something of their too much rigour; and yield somewhat to the Peace of the Church; and hearkning to the Earnest Prayers and Admonitions of many Godly Men, will set themselves to*
correct

correct manifest Abuses, according to the Rule of Divine Scriptures, and the Primitive Practice of the Church. Here is the Confession of a Learned Papist, that many Abuses are crept into the Roman Church; to rectifie which, he prescribes them a Rule, which is the Holy Scripture; and he sets them an ancient Pattern for their Instruction, which is the Primitive Church.

Now can any man be so simple, as to think that his Holiness will tamely strip himself of the *Regalia Petri*; and be reduced to the Neighbour-like terms of the old *Regula Patrum*? will he part with his Universal Monarchy, and be satisfied with a Primacy of Order, his Suburbicarian Region, and a little Diocess in a small part of *Italy*? will he leave off to have his Feet on the Necks of Kings, and his hands in theirs and their Subjects Pockets, and be in earnest *SERVUS SERVORUM DEI*? will he tell the World plainly that the Apostolical Treasury and works of Supererogation are but Cheats to get Money, and that there is nothing but the Blood of Christ that can cleanse them from Sin? will he discard the lazy Mass-Priests, and honestly acknowledge that there is no Sacrifice but that which was offered by Jesus Christ upon the Cross once for all? will he give up his Claim to Purgatory, and declare that there

there are but two places, one for the Godly, and the other for the Wicked; and that after Death comes Judgment: will he deuest himself of his pretended Power to dissolve Matrimonial tyes, and confess, that those whom God has joyned no Man ought to put asunder? will he disown his so much cry'd up Right to dispense with Oaths, and command all those committed to his Care and Charge, that they speak every man Truth to his Neighbour: will he decry Pardons and Indulgences as the great Encouragers to Sin, and tell the World truly, That they must work out their own Salvation with Fear and Trembling, and yet that when they have done all they can, that they are but unprofitable Servants? will he disavow the Communion in one kind, and command it to be administr'd according to Christs Institution? will he Condemn his new Traditions, unlock the Scriptures, and Teach the People that therein they may find all things Necessary to Salvation plainly recorded? will he play the Fool no longer, but seriously own that the Church of Christ is not now confined to any one place or Nation, as of old amongst the *Jews*; that for spreading, like a fruitful Vine, her Branches throughout the Earth, it is called *Catholick*, and therefore the *Roman*, which is but a Particular, cannot be the Universal Church: or

will

will the Cardinals come off from their pontifical Sloth and Luxury, and quitting their Pensions and Commendams; remember they were but poor Parish Priests and Deacons? Nay, will the meanest Sr. *John* persuade himself to disown his Power of making God, and disposing of him at his Pleasure?

I know, men are apt to believe that which they vehemently wish, (and God knows my Soul, no man living more than my self) that a closure were made with the Church of *Rome*; provided it could be purchased without parting with Faith, Loyalty, and a good Conscience; the which we may not forfeit, for all the tempting Charms of Charity and Love? Yet we must shake hands with all these if ever (as the case now stands) we will be reconciled to the *Roman* Church; for the Council of *Trent* (upon which their whole Religion is now built) has established every thing that ought to be removed; and shew'd the World how vain their hopes were from Synods, and Universal Councils; nay, how formidable the very approaches to Reformation were to those Fathers; abundantly appears from the History of that Learned *Padre Paolo*.

For, were it the Truth of Christianity the Pope desired, (described and received in the best Primitive Time of the Church) our Religion would fully satisfy him:

(w) *Reinold.*
 & Hart. confer.
 cap. 7. divis.
 6. & 7. pag. 367.
 & seq.

him: But it is not for this, but to maintain his Regality his Bulls make such a roaring, that is the great *Diana* of the *Romans* which they strive for; and the Doctrinal Controversies, are but subordinate means, subtilly kept on foot, to make the adversaries of his Supremacy more odious. The Judicious Doctor *Reinolds* (w) has observed well, and proved largely, That the chief Design and Practice of the Popes in these latter Ages, has been to preserve and increase their greatness. And though they pretend the Worship of Christ, yet in their Language, the Church signifies (not the Company of the faithful Servants of God, but) the Papacy: that is, the Dominion and Prince-hood of the Pope in Temporals and Spirituals. And it is the loss of the Empire he had once here makes him so mad, and not our Religion.

Indeed, it is to reduce this Nation to its former Slavery, that his Agents are so industrious and desperate; 'tis for this they have created so many damnable Conspiracies against the Crown of *England*; 'tis for this (and the hopes of a Canonization) they so freely expose their Necks to *Tyburn*. Alas the Crown of *England*, ever since the days of *Henry the Second*, or at least King *John*, is held in Fee of the Pope; and we are in danger to be called

to an account for the Arrear of a Thousand Marks *per Annum*, payable ever since that time: and Cardinal *Allen* (x) has given it for good Canon-Law, that without the Approbation of the See Apostolick, none can be King or Queen of England.

(x) Admonish. to the Nobility.

But, if this be but the single Opinion of a probable Doctor, we may have the same asserted by an Infalible one, Pope *Paul* the Fourth, (y) who would not acknowledge Queen *Elizabeth*, because the Kingdom was a Fee of the Papacy, and he said it was audaciously done of her to assume it without his leave; and therefore (z) *Pius* the Fifth went on, and fairly deposed her by his Bull, dated *February* 25th. 1570. Afterwards, (a) Pope *Gregory* the 13th. (having two hopefull Bastards to provide for) deposes her again, and gave the Kingdom of *England* to the one, and that of *Ireland* to the other. Nor was she unqueen'd enough by all this, but (b) *Sixtus Quintus* gives away her Dominions once more to the King of *Spain*: but when (in despite of *Hell* and *Rome*) she wore her Temporal Crown till Heaven was pleas'd (in a good old Age) to bestow upon her an Eternal Diadem, *Clément* the Eighth sends (c) two

(y) Hist. Conc. Trent. Anno. 1552.

(z) Cambd. Eliz. Anno. 1573.

(a) Cambd. Eliz. Anno. 1578.

(b) Cambd. Eliz. 1582.

(c) Cambd. Eliz. Anno. 1600.

never

never so near in Blood) any but a Catholick to the Succession; in plain terms, to exclude the Family of our Sovereign from the Throne. And it is credibly reported; that Pope *Innocent* the Tenth bestowed the Kingdom of *Ireland*, as a favour on his dear Sister, and much dearer Mistress, *Donna Olympia*. And there is no doubt but every thing of this will be done again when the Old Gentleman at *Rome* is pleased to be angry next, has a mind to gratifie a Neighbour Prince, or wants a Portion for a Son, or a Bounty for a Miss.

How great reason have we therefore to bless Heaven, that our gracious King (whom God preserve) Reigns now in his own Right, and not at the pleasure of any other; that he is not now the Pope's Leigeman and Vassal, as God knows several of his Predecessors were? Whose illustrious Crowns suffered a shameful debasement under the heavy Yoke of the Papal Domination, in the time when the Holy Scriptures, being hidden unto the People, the Pope reigned in *England* with absolute Power. This moved that Learned and pious *Grosthead* Lord Bishop of *Lincoln*, (d) to write a Letter to the Roman Prelate (as *Matthew Paris* relates) to reprove him of his Extortion and Tyranny over this Realm; which when *Innocent* the Fourth (who then late Pope)

(d) Mat. Paris in *Henrico Tertio*

had read, with a surly Frown, and terrible Countenance, he bespoke his Colledge of Cardinals thus; (r) *Whom*

is that doing, deaf, and ali- (c) *Quis est iste senex delirans,*
furd Fellow, who thus boldly *Jordan & alfordus, qui salu-*
and rashly gives his Judgment *Andas, inuenerat, non imata inge-*
of our Affairs? By Peter and *nor, in tantum confu-*
 Paul, did not our natural In- *tionem precipitarem, ut tota*
 genuity move us, I would cast *mente subula foret, stupor, ex-*
 down the man into such a *ception, & prodigium nonne*
 Confusion, that he should be an *REX ANGLORUM noster est*
 Astonishment, an Example and *VASSALUS, & ut plus di-*
 Prodigy unto all the World. Is *can, MANCIPIUM?*
 not the KING of ENGLAND our VAS-
 SAL, or rather, our SLAVE?

But, though Death presently (and you may be sure, 'twas not put to the Question at Rome, whether he should be Canoniz'd or no) free'd that good Bishop from the Pope's Threats, yet, nothing could free (till several Ages after) Eng-
 land's Monarchs from the Roman Exac-
 tions; for, the succeeding Popes, upon all occasions, made bold to wrack those their
 Tenants at their Pleasure, as sufficiently appears (though the Papists would gladly
 perswade the World the contrary) both from the sad Complaints those Princes
 made, in their several Reigns, of the Ro-
 man Oppressions, and the Dread and Fear
 they were in to offend those their crabbed
 and peevish old Masters, who, in those days
 had a strange Command over the Peoples
 Consciences.

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And,

And let no man be so fond as to think, that if the Bishop of Rome's Spiritual Authority (from which God deliver us) were acknowledged again in *England*, that he would not, or could not, run into those ancient Excesses and Tyrannies of his Predecessors; or, that the Popes, by so many Defections (as they call them) from the *Roman See*, have learn'd Civility and Moderation. No, that those Leopards have not changed their Spots, nor abated any thing of their Fierceness, was largely evidenced not many Years since, by the Experience of *Spain*, who, found *Alexander* the Third, *Innocent* the Third and *Innocent* the Fourth, revived in *Urban* the VIII. for, he zealously imitated them with his devillish Pride and Extortion. Now, if the Old Gentleman was so unkind and unnatural to his Catholick Majesty, the eldest Son of his Church? Who can think, without Horror, what debasing of our King's Dignity would amend such a change? What Abatement of his Revenues? What impoverishing of his Subjects? If then they might be called his Subjects.

Our most Reverend and right Reverend Bishops, now (thanks be to God and the King) live happily, and need not, upon their Elections, run beyond the *Alpes*, to buy their Confirmation; nor purchase their Palls with the weight of Gold; nor

trot to Rome every three years, or as oft as the Pope pleas'd; that is, as oft as he thought they had Money to supply his Wants: for, the whole Clergy, both Regulars and Seculars (in those days) were but his Sponges, to suck what Juyce they could from the People, that afterwards he might squeeze them out, one by one, into his own Cistern. For, when Religious Houses and Bishopricks wax'd fat, the good Pope never fail'd (such was his love for his Children) to turn Chirurgeon, and let them blood in their over-full Veins.

Again, We are none of us now (for which, we are bound to praise the Almighty, and pray for his Majesty) plagued in our Purses with those vast Expences our Fore-fathers were at, in Masses, Dirges, Mortuaries, Penances, Commutations, Pilgrimages, Indulgences, Appeals, Investitures, Provisions, Exemptions, Collations, Devolutions, Revocations, Unions, Commendams, Tolerations, Pardons, Jubilees, &c. which, (f) (f) *Matt. Par.*
upon Computation, amounted to above An. 1252.
three times the Kings Revenue; nor threatened in our Persons, with Fire and Faggot, Massacres, Racks, and Gibbets, the known Methods whereby the *Romanists* support their Cause, and propagate their Faith.

There are a sort of Papists in England, who are pleas'd to make it their Discourse,

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That

That they would not touch the least Hair of any Protestant's Head, (were they in Power) for their Conscience. Well, we will be so Charitable as to admit that they really think what they thus profess, yet they must give us leave to tell them, that we are not ignorant, that they have a Faculty of changing their Thoughts, and that they can be merciful no longer than their *Roman* master will give them leave; for if he command his Creatures, the *Jesuits*, to preach up that his established Doctrine, that Faith is not to be kept with Hereticks, then they must (or else incur his displeasure, which every true *Romanist* believes to be no less than Damnation) devote themselves of all their Promises, Covenants, and Oaths: and *Qu. Mary's* Reign gave so bloody a Comment of this piece of the Pope's Divinity, that it cannot yet be razed out of our Breasts.

Besides, If we look into the World, we shall see on all hands, how the Popish Faction (where it commands) endeavours to undermine and destroy Protestantism: Witness the Proceedings against them in *Poland* and *Hungary*, and several Parts of *Germany*, the late Persecutions in the Vallies of *Piedmont*, where those oppressed Christians live in that desolate Poverty, that nothing but the Luxury of Cruelty could tempt the most inhumanst Wretch to take the pains to kill them; the

the methods used in *France* to demolish their Temples, disable them for their Employments, and almost exclude them from common Trades; and let no man hope for better terms, or Liberty of Conscience, if ever Popery (for all their smooth words and fair pretences) prevail amongst us; for then their counterfeit Charity would presently be unmask'd, and appear like it self, nothing but a perfect Politick to restore the Papal Jurisdiction in *England*.

In short, Never was any Nation more bound to Heaven, than this of ours; nor was any People more happy (were we but so grateful as to acknowledge our Happiness) than we; for how has our good and gracious God brought us out of Popish Superstition; and made this Kingdom the happy Keeper (the best part of two Ages) of his Sacred Truth, after it had lain be-nighted for several years under the darkness of the *Roman* Tyranny? How has he made us a truly Orthodox Church; eminent for Purity of Doctrine, for the grave and reverend Solemnity of true Sacraments, according to the Institution and Commandment of the ever blessed Jesus, and the continual practise of the Primitive Christians; for the sincere worshipping of him him alone without Go-partners; for the Peace of Conscience with him, and Faith in the Merits and

Death of his dear Son; for the Preaching and perswading to good Works; for the pious and religious Form of our publick Liturgy; for the exceeding great Comfort in the daily reading and meditating on the Sacred Scriptures; with what plenty has he showed upon us the first and latter Rain of his Heavenly Gospel: with what rare Gifts has he graced our Teachers: With what pregnant Spirits has he furnished our Academies: With what Competency of Maintenance has he encouraged all Learned Professions: So that in these, and many more Respects, it may be said of the Church of England, *That she is the World's Wonder, and Rome's Envy.* Other neighbouring Regions would think themselves blest in one drop of those Bounties which have been poured down thick upon us. Alas! They are clogged with miserable Incumbrances, whilst we are free; they lye open to the Massacring Knife of an Enemy, whilst we are fenced; they groan under the heavy Yoke of Antichristian Oppression, whilst we are protected by a merciful Sovereign: How glad would they be of the Crums of our Feast: How rich would they account themselves, with the very Gleanings of our plentiful crop of Prosperity: How do they look up at us, as even now militantly triumphant, whilst they
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are miserably wallowing in Dust and Blood; and wonder to see the Sun shine on our Hill, whilst they are drenched with Storm and Tempest, in the Vale. And O my God, What are we, that thou shouldest be thus rich in thy Mercies to us, whilst thou art so severe in thy Judgments to them? It is too much, Lord, it is too much, that thou hast done for so sinful and rebellious a People.

Now therefore, that Iniquity may not be our Ruine, that Heaven may not repent of it's Kindness towards us, and that our bountiful God may not (for our Impieties) turn his Favour into Frowns, and give us over into the hands of our Adversaries, either of the *Romish* or *Fanatick* Faction, both whose Mercies are cruel; let every one of us truly and sincerely repent us of our Sins, and amend our Lives. Let us be, in good Earnest, Practitioners of the Precepts of our gracious God, and not make them of none Effect, by our wicked Lives, as the *Papists* do by their damnable Traditions, and the *Separatists* by their blasphemous Expositions; Let us be truly dutiful and loyal to his Sacred Majesty, and all that are in Authority under him; that so he may delight to be the Defender of the Faith; Let us be loving and courteous to all our Equals, kind and charitable to all our Inferiours.

Thus

